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THE NEW-CHURCH REVIEW

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FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JULY, 1907.

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MENTAL THERAPEUTICS.

THE growth of various bodies under different names whose main purpose is that of curing sickness and disease through the mind has of late years been phenomenal. The world has suddenly been flooded with literature emanating from the advocates of one cult or another. This extraordinary development is based upon the experience of thousands who have in some way been delivered from the thralldom of disease. Many are the cases of sufferers who have tried in vain the curative power of systems of medicine, regular and irregular, and have sought a mental therapist as a last resort, and found relief from their dreaded maladies. We are, therefore, brought face to face with a great fact, that many have been cured of disease without the aid of medicine by pure mental processes. This fact raises two important practical questions for us, first, how is this mental healing effected; and second, how far can we endorse these new systems of healing in general, and profit by the experience of those who have been healed by them?

We must surely approach the subject in profound humility, because of the many things in connection with it which we can never fully understand. We are taught that disease is the effect of evil (*Arcana Cœlestia*, 5712, etc.). We inherit interior evil from our fathers and exterior evil from the mother. The tendencies to evil which we inherit reach backwards for genera-

tions. Yet we cannot discriminate clearly the source of any specific evil within. "Moreover, every disease corresponds to its own evil" (*Ibid.*, 8364). Still we cannot define these particular correspondences. And the mystery of evil and disease becomes still greater when we think of the very varied forms of evil and sickness in different members of the same family. Why the hereditary tendencies that come to the surface in each case are so diverse, is a question we can never answer. The Lord alone controls these permissions for the good of all.

Doubtless, it is unnecessary that we should understand these deep problems. Sufficient truth is revealed to enable us intelligently to meet and overcome sin and disease as they are known to us. First and foremost among revealed truths connected with the subject, we note that disease in the body is increased or diminished according to the presence of evil spirits corresponding to the disease. The disease was contracted through long continued indulgence of the evil to which it corresponds (*Ibid.*, 5726). Yet the evil which produced any given disease in a particular individual need not be consciously in that individual. The disease may exist independently of the evil—at least consciously. This is particularly evident in little children, who may contract disease, but are altogether unconscious of the evil which gave birth to it. This point leaves the question of personal responsibility for disease unknown. We cannot identify the evil in ourselves which produced the disease. We can never be certain even that the evil connected with the disease is known to us at all: we may yet be unconscious of it. The reason for all this is that the soul and the body though connected are nevertheless disconnected. The body has a life of its own. "The soul acts in and upon the body, but not by or through it; for the body acts of itself from the soul" (True Christian Religion, 154). The body is ruled by general, and not by particular influx, as is the case with the soul (*Arcana Coelestia*, 5990). This general or common influx is exteriorly from the world (Heaven and Hell, 99), and interiorly from

heaven (*Ibid.*, 418). It is like the influx into all forms of life in the world. If the body had not this *quasi* separate life of its own, an evil man could not have a beautiful or healthy body. Evil within would immediately show itself in the appearance and in disease. Thus it is apparent that hereditary disease may come forth in the body independent of a corresponding development of evil in the soul, and *vice versa*, the soul may be in evil — evil may be indulged — while the body remains perfectly healthy.

Despite this independent life of the body, however, "the soul acts in and upon the body," and great indeed is the power which it can exert over the body. Evidently it is possible through regeneration to purify the body from every taint, and render it proof against disease (Divine Love and Wisdom, 423, Arcana Cœlestia, 5726). But experience also proves that the action of the soul upon the body is such that it can, under certain conditions, drive away diseases of various kinds. The soul can set up a reaction or quicken the reaction in the body against certain forms of disease, and finally throw them off in course of time. How now does it effect this? It is evidently accomplished through the removal of the evil spirits who are the proximate spiritual cause of the disease and its aggravation. "All infernals induce diseases, but with a difference." They are not, however, "permitted to flow in so far as to the solid parts themselves of the body, or into the parts of which man's viscera, organs, and members consist, but only into cupidities and falsities: it is only when man falls into diseases that they inflow into such unclean things as belong to the disease, for nothing ever exists with man, unless the cause also be in the spiritual world" (*Ibid.*, 5713). The nearer the evil spirits approach the more aggravated is the form of the disease. But "if they are removed by the Lord, the man is at once restored; for there are evil and false spirits to which correspond every kind of disease and sickness" (*Diarium Minus*, 4649). To this Swedenborg significantly adds, "Because we do not believe spirits to be about us, all these things are ascribed to nature.

Medicines help, but still more the Providence of the Lord." A temporary or permanent cure from disease can thus be effected through the removal of the evil spirits who produce it.

Our next step is to enquire how this can be accomplished. We may be sure that Satan cannot cast out Satan, or his kingdom would not stand (MATT. xii. 25-30). The power to remove evil spirits is of the Lord alone. In effecting the removal, however, of the evil spirits the Lord, doubtless, acts here, as in all other things, in accordance with law. Evil spirits cannot be dispelled if the disease is incurable. This is like the case of evil in the confirmed evil-doer. But where the disease is curable, the cure may be left simply to nature, so called. Influx from the Lord, "according to the order of heaven" (Heaven and Hell, 297), will in course of time restore the body to a state of order. In many cases all that is necessary is to give the body a rest and allow the heavenly forces an opportunity to work. Especially is this the case when the disorder arises from persistent disobedience of the laws of nourishment, as in imperfect mastication, over-feeding, etc. But in being cured from any disease minor or major, man himself can retard or hasten his recovery by acting against or cooperating with the Lord. Disregard of the laws of nature may not only retard recovery, but altogether interfere with the Lord's work, or even destroy it. Mental disorders have a likewise equally powerful influence to prolong and to intensify suffering and even produce death. But, on the other hand, cooperation can surely aid the Lord's healing influence. Disease may come as a warning that we may not break the laws of health with impunity. A stricter observance of these laws — in taking due exercise, sufficient pure air, and especially in nourishing the system in an orderly way — will surely promote recovery. Proper remedies are also useful. But more helpful than aught else is the state of the mind in resisting all evils called forth by the disease, and in dislodging the evil spirits that produce and aggravate suffering. For this purpose the Divine Truth is all powerful. All that is necessary to make the truth effective is faith. "Have faith

in God," our Lord says to us. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." If any one is relieved from disease in answer to prayer to God, it is effected through faith, faith in the words of the Sacred Scriptures. These words intelligently understood and believed possess a wonderful power to dispel evil spirits. "When David took a harp and played with his hand, Saul was refreshed, and was well, and the evil spirit departed from him."

Swedenborg enables us further to understand better how physiological changes can be effected in the body through the prayer of faith. The vital functions of the body are controlled by the cerebellum, the seat of "the involuntary sense." "Therefore, man has no sense of [the viscera in the body], nor are they under the control of his will." Further, "the voluntary things," those of which we are conscious through the senses,—

. . . continually lead away from order, but the involuntary things continually lead back to order. Hence it is that the motion of the heart, which is involuntary, is altogether exempt from the will of man; likewise the cerebellum; and that the motion of the heart and the forces of the cerebellum rule the voluntary things, lest these should break down beyond limits, and extinguish the life of the body before the time. Therefore the agents of both, as well the involuntary as the voluntary things, go forth in the whole body united. (*Arcana Coelestia*, 9683.)

The cerebellum, like the heart, is the organ of the love or will, and the cerebrum, like the lungs, is related to the understanding. Undoubtedly man's evil love has its abode in the cerebellum. But as the lungs purify blood from the heart, so may the cerebellum be instructed and freed from the controlling influence of evil.

This can be readily illustrated by hypnotism. The patient

is put to sleep. The cerebellum is always awake in sleep (*Ibid.*, 1977). In the hypnotic sleep the patient can be instructed to feel differently, either as regards disease, or as to certain evils to which he is addicted, and when he returns to wakefulness, the desired effects are frequently realized. "The involuntary things," rightly directed, "lead back to order." This benefit or change is effected at the suggestion of another. One controls the other's mind. Any gain then cannot be credited to the patient, and is, therefore, of no permanent value to him as regards the true development of character. Besides this, there are harmful features in hypnotic cures which need not be here discussed. But modern systems of mental therapeutics prove that what can be effected through the suggestion of another in a hypnotised patient can be accomplished in like manner by auto-suggestion. And this is the secret source of power in Christian Science, Faith Cure, New Thought, Metaphysical Healing, and all other isms that adopt this new method of curing disease. They have each certain features relating to their philosophy and its practice which distinguish them from each other, but they are all alike in effecting cure through auto-suggestion.

We now reach the second practical question — How far can we give countenance to these systems in general? Is there any lesson to be learned from the cures effected through them? There are some who regard all books on Mental Therapeutics as unworthy of a second thought or full of wild sophistries, and the cures as unreal, or delusions, or the result of obsession by evil spirits. So far as my limited knowledge goes, however, it appears to me that there is much to be learned from this new movement. Such books as I have read contain many helpful thoughts. And the practical tendency, which is mainly that of healing the body and keeping it healthy, is in harmony with the Divine Will.

It is very probable that some who are healed through mental science use the truth for their own selfish advantage. "They persuade themselves that truth is truth, not for the sake of

good as an end, but for the sake of evil as an end" (*Ibid.*, 3895). It is all for their own good, because they hate disease and the suffering produced by it, and are ready to take any means to be freed from it.

Many will say to me in that day, Lord, Lord, did not we prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. (MATT. vii. 22, 23.)

The fact that the truth may be used in this way, however, in no degree disproves the truth. The truth will persist in spite of its abuse.

The final test of our faith in using truth to cure disease, whether it be a true or a persuasive faith, depends upon the life while in health, before sickness, and subsequent to any cure (New Jerusalem and its Heavenly Doctrine, 117). If, while in health, there is a consciousness of particular sins, which require the exercise of faith to conquer, and life's energies are devoted mainly to the work of getting rid of these sins, then prayers for health in sickness are sincere, and the faith which effects the cure pure and heavenly. But if in health, man is oblivious to sin, and makes no effort to get rid of it, prayer in sickness is insincere, and the faith which effects a cure a persuasive faith (Compare Abominations of Desolation, 31 *re* Miracles of Paris). This is most clearly set forth in "Divine Providence," 142:—

No one is reformed in a state of bodily disease, because the reason is not then in a free state; for the state of the mind depends upon the state of the body. When the body is sick the mind is also sick, because of its separation from the world if for no other reason. For when the mind is removed from the world it may think about God, but not from God, for it does not possess freedom of reason. Man has freedom of reason by his being midway between heaven and the world, and by his ability to think from heaven or from the world, also from heaven about the world, or from the world about heaven. So when a man is sick, and is thinking about death and the state of his soul after death, he is not in the world, but in spirit he is withdrawn; and in this state alone no one can be reformed; but if before he fell

sick he had been reformed, this can then be strengthened. As a consequence, if those persons had not been reformed before their sickness, if they die they afterwards become such as they were before the sickness. It is therefore vain to think that any can repent or receive any faith during sickness, for in such repentance there is nothing of action, and in such faith nothing of charity; thus both belong wholly to the lips and not at all to the heart.

Faith cannot be established in sickness, for neither body nor mind is in a normal condition. Faith may, however, be confirmed in sickness if it existed beforehand. This is an important point. And may we not also add that a "persuasive faith" which cures in sickness may be made a genuine faith afterward through repentance and newness of spirit and life.

Sickness is a peculiarly favorable time for discerning the inner life of the soul. The body is then weak and man draws nearer heaven and understands heavenly things more clearly than at other times.

It is a law of order that inferiors or exteriors ought to serve superiors or interiors. This is altogether unknown to the sensual man. If he is told that interior thought is to think from truth, and interior will is to act from good, he does not at all comprehend it, still less that the interior man is distinct from the exterior, and so distinct, that the interior man can see as from a higher place what is transacting in the exterior, and that the interior man is in the faculty and ability of correcting the exterior, and of not willing and thinking what the exterior man sees from fantasy and eagerly desires from cupidity. These things, so long as his external man is in dominion and rules, he does not see; but out of that state, as when he is in any grief from misfortunes or diseases, he can see and comprehend, for then the dominion of the external man ceases. (*Arcana Cœlestia*, 5127.)

This is corroborated in large measure by some of the books on mental therapeutics—notably Horatio Dresser's, "Health and the Inner Life." The truth, made evident in disease, about the inner man ruling over the outer and of "not willing and thinking what the exterior man sees from fantasy," numerous fallacies of a hurtful nature, is plainly demonstrated in Mr. Dresser's works. Emphasis is also always placed upon the power of God to free man from these controlling harmful

influences. It only requires that the sick one should "absorb the consciousness in the thought of the divine presence, since no other realization is therapeutically so effectual." (Dresser.)

There is much, then, that is helpful and true in the teachings of mental therapists. There is a great deal, however, that is very vague and indefinite. And there are several principles relating both to the theory and practice that seem to be quite false. It is unnecessary to combat these errors. We are not attacked, nor are we called upon to attack others needlessly. It is sufficient to know that there is an underlying truth which is of great practical value to us. There is a danger, of course, that too much emphasis may be placed on the healing of the body through faith, as if disease was the worst enemy of mankind, to be dreaded above all things. On the other hand, we may regard sickness too lightly — think of it as a source of discipline, hail it as such, and undervalue the use of spiritual means for getting freed from it. To some the exercise of faith in sickness to procure relief seems like an attempt to interfere with the course of suffering and its discipline and thus with Divine Providence.

Disease is not of God. The Lord is able and willing to cure us. He can help us more speedily and more effectually according as we cooperate intelligently. There is no question here about being healed miraculously, but of wise and helpful cooperation in restoring health in the Lord's own time. A due observance of the laws of health, medicines, surgery, or whatever sound science may prescribe, are all useful. They are all God-given. It is evidently a mistake to ignore them whenever they can be of service. But surely faith in God — a living and well-instructed faith — will and ought to do very much also, and in most cases more than aught else to cure disease. That faith should be based on the Word of God and applied especially to the specific fantasies — fears, worries, distrust, doubts, anxiety, tension — that assail the mind in sickness. The will ought to be instructed to let these depart. Implicit trust ought to be placed in the Lord to effect this for us. Such well-directed

efforts for shorter or longer periods each day cannot be without their use. The involuntary sense will be freed from evil influences and the work of healing will go on silently. It may be that the disease is incurable. We ought, however, to act always in the hope that it is curable. The Lord alone knows whether it is or not.

All this prayerful effort to have the Lord's help in sickness is exactly parallel to the self-same daily effort to procure aid in overcoming evils. Swedenborg tells us that "when the sins of which we have found ourselves guilty recur, then we are to say to ourselves: We do not will these, because they are sins against God. This is actual repentance" (*Apocalypse Revealed*, 531). Is not this simply auto-suggestion on a higher plane, or dealing with deeper disorders than disease of the body? Regeneration is practically effected by auto-suggestion. Evil motives, evil thoughts can only be dealt with in this way. The mind gets flooded with the promptings of evil lusts. The only way to put a stop to them is by suggestion which turns them aside, and directs the thoughts in more helpful and healthy channels. These evil promptings may, however, come so often and with such force that we are unable to get rid of them all at once. Prayer, containing suggestions of an intense desire to be freed from them by the Lord, and receive purer and better thoughts in their place, is then necessary. By auto-suggestion we cleanse "the inside of the cup and the platter."

By the same means we cleanse the outside. Evil in speech and act are inwardly condemned. We instruct our wills to refrain from acting thus again. We pray that it may not be so. And then we leave it with the Lord. It may be that the evils recur again and again. Each time we repeat the prayer for deliverance with more or less emphasis. All the time the Lord is working inwardly removing the cause of these evils. It may be that we overcome, and that the Lord is able to heal our inward disease, and the character is changed for the better. It may be, however, that our evil habits are so deeply engrained in our nature that they cannot be altered even in a life time.

We die with sad blots on our character. Yet we never, or ought never, to cease to register new protests against the evil, to pray for freedom. Thus we may not see the effects of resistance, of auto-suggestion in this world. Our evils may persist. But the work of regeneration or rebirth has been going on silently within. And when we enter into the spiritual world we shall behold the fruits of our labors, or rather the Lord's work in us. For the good, they who resist evil, are not punished hereafter, though they have done evil here, because their evils do not return (Heaven and Hell, 509). The evils were not committed purposely.

Thus disease can be relieved and sometimes cured by auto-suggestion through prayer to the Lord. In the same way the evils in our hearts and lives can be modified and sometimes eradicated or removed through instruction, suggestion, or prayer to the Lord. And the visible effects of cure from disease through auto-suggestion ought to be a great stimulus to us to strengthen our faith to be cured from diseases of the soul that disable us, and sadly impair our usefulness in the world. What we need is more faith in God. We do indeed believe, and yet we might more frequently pray to advantage, "O Lord, help thou mine unbelief."

LOUIS G. HOECK.

WHY I AM A NEW-CHURCHMAN.*

I AM asked to tell you why I am a New-Churchman. Of course this does not involve a personal statement. I am simply called upon, as one who for years has held and advocated the New-Church faith, to show the grounds upon which that faith rests, not in my own mind merely, but in the minds of all who intelligently receive it. Still, in passing, it may be well that I should make one purely personal remark. I did not receive this faith by inheritance. Therefore, I have no hereditary bias toward it. Indeed, I knew not of its existence in my early life. And, after reaching mature years, I did not come to a knowledge of it until, weary with searching for a faith that would satisfy both the heart and the intellect — that should be at once religious, rational, and practical — I was about to give up the quest as a vain and fruitless one, when the truths of the New Church were brought to my attention.

Coming now directly to the subject in hand, I will first state in the briefest possible form, why I am a New-Churchman, and will then enlarge upon this concise statement with a view to giving a general but practical idea of the systematic teachings of the New Church.

I find myself in a world where, as a thoughtful and reflecting being, I am brought face to face with three vital questions: Whence came I? Why am I in this world? Whither am I going when I leave it? I am a New-Churchman because to me the New Church answers each one of these most pertinent and practical questions rationally, directly, and conclusively. I will endeavor to present these answers as clearly as it is possible for me to do so within the limits of a single paper.

*An address prepared and given in response to an invitation to represent the New Church in a series of discourses by ministers of different faiths, where each was requested to tell why he held the views of the church with which he was identified.

And as we address ourselves to a consideration of the first of the proposed queries, "Whence came I?" it will simplify the whole subject if we have distinctly before the mind the palpable fact that we are spiritual beings. We call this a palpable fact because it has constant place in our common thought and speech. We unconsciously say, "my body," "my hands," "my head," "my feet"—thus recognizing the truth that the material body stands apart from the essential man. We can think of it and speak of it as something outside of our real selves. It belongs to the essential man, but it does not constitute that man. The essential man is a spiritual being.

Under this view, when we think of the origin and creation of man, our thought is not limited to the origin and creation of his earthly body; but it is chiefly occupied with the origin of the man himself. Thus the fact of his existence is inseparably linked with the cause of his existence—the purpose that entered into his creation—and that continues to enter into his creation.

And so we are taken back at once to the Creator as the Source of life—not merely as the primitive source of life but as its present and constant source. For He who sustains life is He who imparts life. There can be no cessation of the creative energy that was put forth by the Creator at the beginning, for should it cease for a moment, the entire work of creation would be undone. In the words of Swedenborg, "Preservation is simply perpetual creation."

And now as to the personality of this Creator—for without a personality we can have no real thought of Him. He is a Divine Man. He is revealed to us as such, and our intuitive perceptions require Him to be such. If we are to think of Him in any intelligent way we must regard Him as a Divine Man. He is made known to us as a Father, and to be recognized by us as a Father, it is necessary that He stand before our thought in human form. We have our human form from Him and it must be plain to a logical mind that He cannot impart what He does not Himself possess. Hence, we are taught in the Sacred Scriptures that God created man in His

image and after His likeness. The human form is the ideal form, because it is the divine form. Hence, while that form is perfectly exemplified in man, who bears the image and likeness of his Creator, it is dimly reflected in all the lower orders of animal life, even to the lowest. Therefore, we may discern throughout the world of nature what appears to be a kind of universal reaching-up toward this ideal form.

But we find the crowning evidence of the personal existence of the Divine Being in human form, in the truth of the incarnation. When men, created in the divine image and likeness that they might be recipients of the life of Him who is the only source of life, turned away from that source of life and withdrew themselves so far from its influence, that to reach, protect, and defend them, it finally became necessary for the Lord to take upon Himself their tainted and infirm humanity that He might personally descend into human conditions — then He appeared in human form. He became Emanuel, "God with us." God was in Him, as the soul is in the body, thus enabling Him to do what no man could do, and to speak as never man spake. Hence He could say, "I am . . . the life." "He that hath seen me hath seen the Father." "Come unto me all ye that labor and are heavy laden, and I will give you rest." And when, during His incarnation, the Lord's essential nature was yet more fully made manifest, as in the scene of the transfiguration, He appeared with "face shining as the sun" and "garments white as the light."

And, finally, as the infirm elements of the humanity, which the Lord took from men, were expelled through temptations endured and overcome — for we are told that "He was tempted in all points like as we are, yet without sin" — there were brought down into their place divine elements from the Father within Him, and so the assumed humanity was glorified and brought to be wholly at one with the indwelling Divinity. Therefore, in the book of the Revelation the Lord Jesus Christ repeatedly announces Himself as "the Alpha and the Omega, the first and the last, the beginning and the ending."

We dwell upon this truth of the Lord's existence as a divine man and of His complete revelation of Himself in the person of Jesus Christ, because it stands in the New Church as the central fact of a true and practical religious faith. The God and Father to whom we look, whom we worship, and in whom we trust, must have a personal, objective existence. If He be not an object of thought, His existence can hardly be a subject of belief. Indeed, we cannot intelligently say, "He," because personal terms imply a personal being. It is true that God is omnipresent; but He is everywhere present simply by being somewhere present. The sun is omnipresent in nature and still it has a distinct place in the earthly heavens and a substantial existence there.

And just here enters in the doctrine of the trinity as a help to clear thinking. For back of this much-perverted dogma is a great philosophical truth which lies at the very core of both divine and human existence. In every instance there must be substance, there must be form revealing substance, and there must be a going forth of substance by means of form into active realization or life. Thus man has his soul which is the seat of his substantial existence, his body in which that existence is outwardly manifest, and his active life of words and works proceeding thence. And as he is created in the divine image and likeness, the trinity of life in man must be but a reflection of the trinity of life in God. This trinity is all centred in the Lord Jesus Christ and in His person it is brought forth to external view. In Him dwells the Father as the soul dwells in the body, and from Him goes forth the Holy Spirit, the divine influence, the infinite reaching out of the divine life.

Thus our thought of God directs itself to the one person of Him who says, "He that hath seen Me hath seen the Father," and who, breathing upon His disciples, accompanied the symbolic act with the words, "Receive ye the Holy Spirit." The one God stands before our view in one person. Coming to the Father through the Son, is not coming to one person through the intermediary of another, but it is coming to the essential

and unseen Divinity through its Divine-Human manifestation in Jesus Christ; much as in our daily communication with each other we approach the invisible soul through the visible body. In this view, praying in the Lord's name ceases to be asking God to do something "for the sake of Jesus Christ," for the Lord distinctly implies that the prayer is to be addressed directly to Himself when He says, "If ye shall ask anything in My name, I will do it." Praying in the Lord's name is rather praying with confident faith that the Lord is ready to give all the genuine good that we are ready to receive, and that our readiness to receive is measured by the degree of our entrance into the spirit which His name reveals. In other words, prayer changes the Lord's readiness to give only in the sense that it lays our hearts and lives and bodies open to the reception of the good which spontaneously proceeds from Him.

But this trinity of Father, Son, and Holy Spirit, brought to our view in the one person of the Lord Jesus Christ, suggests to us a yet deeper trinity which is rationally involved in the divine existence and activities. It is, what we may term, a trinity of character. The Lord is a Being of infinite, or immeasurable love. Love is the very soul or substance of the Divine life. Hence love is the Father or Source of all the divine activities. In the infinite love may be discerned the inspiration of all the creative energy of the Lord. For true, unselfish love cannot be passive, it must have exercise. It must have objects to bless and care for. A being of infinite love cannot be conceived of as living alone. And herein we have revealed to us the deep secret of creation. The love which makes the life of the Lord impels Him to be the Creator that He is. Therefore, in that love we find the primal and constant origin of human existence. But love cannot create alone. It gives the inspiration of creation and it affords the substance of creation, but wisdom or thought is required to give direction and form to the creative inspiration and effort.

We may find this all set forth in the Sacred Scriptures with wonderful clearness. Turning to the first verse of the book of

Genesis we read, "In the beginning God created the heavens and the earth," and then turning to the prologue of the gospel as given by John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "The Word" is the divine thought or wisdom which was "in the beginning" with the divine love, entering into all the work of creation. This is but reflected in all the creations of men. Love or desire gives the impulse of these creations, but they are planned and directed by thought.

With the Lord infinite love lies at the basis of creation, as its origin and its impulse, and then infinite wisdom or thought enters in to give to that love guidance and direction. But to the actual accomplishment of the creative work the exercise of a third element in the divine character is indispensable. This is infinite power or operative energy — the ability to accomplish what is willed and planned.

These trinal elements, possessed by the Lord in an infinite degree, give to Him a perfect character; hence to realize the perfection of His character they must all be taken into account. Any failure to do this will give us false ideas of the Lord's perfections. For example: The existence of evil and of the suffering which is inseparable from evil may seem to be out of harmony with the truth that perfect love lies at the basis of the Lord's character. But when we consider that perfect love is not blind or impulsive love, but is love guided by wisdom, we can see at once that the permitting of evil, which cannot be removed or destroyed without causing greater harm than would result from its toleration, is in entire harmony with the beneficent ends which such love has always in view. Therefore, the Lord's wise love is as truly present in its permissions of evil as in its provision of good.

And the same is true with respect to the Lord's power. It can never be lawlessly exercised. Its exercise must always be associated with the infinite love and the infinite wisdom that

lie back of it. In the very nature of the case the Lord can do only what His wise love impels Him to do.

Here, then, we have revealed to our thoughts a personal Creator having a trinal character, who creates out of His yearning love to have rational beings to bless; who creates in accord with a wisdom as infinite as His love, and through the exercise of a power or creative energy, which is adequate to accomplish what His love wills and His wisdom devises.

And the result of this divine creative work is man — a being who, through the possession of rationality and freedom is made capable of bearing the divine image and likeness — is made capable of living the life imparted to him, living it as of himself, in conscious independence, although he must keep before his thought the truth that this very feeling of independence is the continual gift of Him who creates. Only the Lord has life in Himself, and man as a recipient of life must always be in the attitude of receptivity; and yet his distinct personality involves the needful impression — needful to his genuine human living — that he lives of himself — an impression which is better voiced in the statement that he lives “as of himself.”

And here the truth should be set forth with emphasis that the Lord having gifted man with rationality and consequent freedom, must always have respect to these qualities in His dealings with him. Freedom and rationality are the very prerogatives of his manhood and they can never be ignored by Him who imparts that manhood. The divine power can never be exercised, in this world or the other, to override the will of man and make him essentially other than he chooses to be. He may be outwardly restrained from living out the life of his choice, but he cannot be inwardly compelled to change that life.

In these truths respecting the Lord and His creative work we find a rational answer to the vital query, “Whence came I?” Back of our existence lies the yearning love of the Lord to have a universe of rational beings to share His eternal life — to participate in the joy and blessedness of His own living. To that love we owe our existence. And to that love we owe all the

creative work that anticipated our existence and prepared the way for it. Out of His own self-existent life the Lord gradually formed the earths that were to receive men and provide a temporary home for them.

And now we come to the second vital question which every thoughtful soul must ask, "Why am I here?" "Why am I placed in this world?" We have spoken of the earth as created and furnished for the purposes of receiving man and providing a temporary home for him. That we are here placed amid temporary conditions, is a truth self-evident to the reflective mind. Without depreciating what this world affords, without at all minimizing its many opportunities for useful living and its frequent realizations of the sweetest and purest joys incident to our associations with each other, we must still recognize the fact that it is a world of limitations and uncertainties. We have deep longings which here are never fully satisfied; we cherish worthy and noble ideals which here are impossible of any adequate realization.

And this is due not merely, or chiefly, to the imperfections of the present world, but to its constitution. In its very nature this world is not an ideal world, nor can it ever be such. It may progress, it may improve, it may, to a very considerable extent, be freed from the faults and imperfections which all sincere and earnest souls deplore and fight against, but it cannot be the ideal world. The simple reason is that it was not created to be the ideal world and so it has not the constituents of such a world. Let us rationally see why this is so.

We have already enlarged upon the feature of man's creation that endows him with rational freedom of choice. We have shown that such freedom inheres in his very manhood and must always be recognized as vital to the integrity of that manhood. Therefore, in introducing man into existence, full provision must be made for him to exercise this freedom of choice.

In the very nature of the case no one can be consulted about his birth into existence. Existence, therefore, is not a matter of choice. But given existence, and the opportunities of exist-

ence, and freedom of choice becomes possible. In other words, while existence is, as it were, forced upon us, although always with the view of imparting to us an inestimable blessing, the same can never be said, in any true sense, of life. After our introduction into existence, the internal quality of the life we live becomes a matter of free and constant choice.

And herein we may discern the rational and logical basis of all that we are taught in the Sacred Scriptures respecting the new or second birth. This birth, so far from being the religious mystery which the world at large has been wont to regard it, is a plain and simple reality involved in the very constitution of man. The charge, "Ye must be born again," is not the utterance of an arbitrary divine edict, but the announcement of a universal law inherent in all sound conceptions of true living. The choice of life, which follows birth into existence, is like a new or second birth, because it is the essential beginning of the real man — the man who lives "as of himself."

Birth into existence, as we realize it to-day, is birth into hereditary inclinations to a life of self-seeking. With the little infant, however, these inclinations are wholly quiescent. Therefore, he is open to heavenly ministries, and susceptible to angelic influences. The angels of these little ones, we are told, "do always behold the face of the Father in heaven." This explains the source of that delightful sphere of innocent trust and dependence which imparts so touching a sweetness to the lives of infants and little children.

And it is during this susceptible period of infantile innocence this brief season of perfect openness to the influences of heaven and what proceeds from heaven — that the child receives deep and lasting impressions of the simple but sterling qualities that lie at the basis of all true and heavenly living. Uplooking trust, perfect sincerity, absence of self-consciousness, willingness to be led, a busy, daily life in miniature where anxious care and disturbing solicitude have no place — these and kindred graces and states of actual life are the precious fruits which, in a greater or lesser degree, find place with us all through the

tender experiences of infancy and early childhood. And so it comes about that later on, when the hereditary inclinations show themselves, when self-interest would dominate our living, and doubt and skepticism would blind our eyes to all the higher truths of life — then there is something within us to offset this threatening tide of naturalism. The little child is there. Hidden away in the deep recesses of the heart are all the childlike graces that were once ours. They are not a mere memory to be revived, but a possession to be brought forth, if we will, and given an active place in the mature life of to-day. We were little children once, and heaven, the ideal world, ensphered us, and we tasted the quality, so to speak, of the heavenly life. Therefore, it is possible for us to contrast the self-centred life we are tempted now to live, with the life of happy trust and confident faith that we once experienced.

It may thus be seen that, through these divinely provided experiences of childhood, we are placed in freedom to choose between the ideal life which those experiences set before us, and the life of self-devotion toward which our hereditary inclinations urge us.

And, under this view, we can discern the perfect and logical reasonableness also of all that the Lord says about conversion and about becoming "as little children." It becomes possible, too, to discern the weighty significance of that beautiful enacted parable wherein a little child was set in the midst of His disciples by the Lord in response to their inward query as to who was the greatest in the kingdom of heaven. For we permit the Lord to set the little child in the midst, when childlike trust, childlike openness, childlike sincerity are freely given the central place in the heart and life. Indeed, it is only as we do this that we can truthfully utter the words "Our Father who art in the heavens."

And that this involves "conversion" must be plain when we give to the term its clear and simple significance. In inward as well as outward progress it is of first importance that we face right. The ends to which one looks indicate the direction which his life is taking. If self and the world are steadily

before the thought — if self-interest and worldly success are the final ends kept in view — then we are not faced right. And the life can be given the right direction only through conversion, only through such an inward turning about as shall place before our thought and our active living other and totally different ends.

The bearing of these points upon the query, "Why are we placed in this world?" is so obvious that we need not dwell upon it. If our essential life — the life essential to our very manhood — is a life that cannot be thrust upon us, but must depend upon our choice and active effort — then it is plain that we are placed in this world to make that choice and exercise that effort. In other words, we are here to prepare to live. We are here to experience a second or new birth — a birth into a life of free choice — a birth about which we can be consulted as we could not be respecting our birth into mere existence. We are here to get our true bearings, to learn our right relations to the Lord and our fellow-beings, and to do our part in establishing those relations. We are here, therefore, to gain that inward attitude to all true and correct living which is involved in genuine conversion — the attitude of facing right, which is essential to any real spiritual life and progress.

And for all this, the present world may be seen to have special adaptation. While its rigid conditions and essential limitations forbid its affording a permanent and satisfying home, they are well suited to its character as a world of preparation — a world that needs to have all the qualities of the training school which it is designed to be. But still as a good and fitting training school it must reflect much of the life for which it seeks to prepare us. For it is by living that we most effectively learn to live. The Lord distinctly says, "If thou wilt enter into life keep the commandments." It is the work of this world, as a preparatory school for the ideal world that lies before us, not merely to learn the commandments, but to keep them. The commandments are the basic principles of all true living and no sound and satisfactory preparation for such living can be

made except by the recognition and the practical application of those principles. Hence we are taught daily to pray, "Thy will be done, as in heaven, so also upon the earth." As far as heavenly principles become reflected in our earthly lives, so far is the work of this world — the work which we are here to do — being done effectively.

And here, before passing briefly to consider the third vital question which the New Church rationally answers, there is a single important point that demands our thoughtful attention. Spiritual truth — the truth which deals with the spiritual verities of life — comes to us by revelation. It is not by searching that we find out God. This revelation is found in the volume known to us as, "the Bible." Therein the Lord addresses us as spiritual beings. When present in the flesh He said, "The words that I speak unto you, they are spirit and they are life." And in this statement He but uttered a general truth respecting all His words — respecting the entire Scriptures. The Lord as the source and embodiment of life must impart life to the words of His mouth as well as to the works of His hands. Examine the works of divine creation and the deeper we look into them the more wonderful do they appear. Take a flower. Place it under a microscope and the hidden wonders thus disclosed far exceed those that lie in full view upon its surface. And it is the same with the Lord's words. The truths that lie hidden beneath the letter or outside meaning of those words far exceed in depth and wisdom and wonderful significance the truths that appear upon its surface. Important as is this branch of our subject, we cannot dwell upon it or even attempt to illustrate it. We can only impress the point as wholly rational and logical that as the works of the Lord are unlike human works in that there inheres in them an ever-deepening and enlarging life, so the book which brings to us the words of the Lord is unlike human books in that it carries in its bosom the ever-deepening thought of Him who is the source of all wisdom.

But in connection with the query, "Why are we here?" one

other fact needs to stand clearly before the mind. While the volume that we call the Sacred Scriptures brings to men the direct word of the Lord, it is true that it is not the source of revelation to all, or even to a majority of the human race.

And herein we have a wonderful illustration of the presence in the world of the permissive providence of the Lord — the providence that follows men in the exercise of their freedom and without forcing truth upon them, still keeps them from wandering entirely beyond the sphere of its influence. It is neither possible nor needful to detail how a variety of religions came to have place in the world, although this subject is set forth with some degree of fulness in the teachings of the New Church. It is sufficient to say that in the innocent infancy of the race revelation was direct and oral and men were in close touch with the spiritual world. Later, when decline into evil required it, fixed and written revelation began. And later yet came the revelation that grew into the present Word, the earlier chapters of which were copied from that which preceded it. To these successive revelations are to be traced the origin of the sacred books and the traditional teachings which underly the religions of what are termed the Gentile races of the earth. Into these books and traditions entered fragments of those earlier and genuine revelations. Hence in all the resultant religions, even the lowest and most degraded, there is some remnant of truth, some reflection of the divine precepts, that can afford to their devotees a standard of right and wrong, which, however imperfect, may yet be instrumental in forming with them a sensitive conscience. Moreover, as religions, they may serve a use in leading those who come under their influence to engage in a worship which, if crude, may still tend to prevent the life from becoming wholly self-centred. For by means of such worship they can be induced to look up to something that may stand objectively before the thought as representing the source of life.

And it is through the permitted existence of these religions, as the best instrumentalities consistent with the preservation

of human freedom, that it becomes possible for those who are outside the direct influence of divinely revealed truth to realize, if they will, the spiritual advantages which our stay in this world is designed to bring.

And now we are prepared for a rational consideration of the third and last vital query which the thoughtful mind is called to face, "Whither am I going when I leave this world?"

I have referred, in speaking of the purpose of our stay in this world, to the manifest fact that the conditions of life here are temporary, not permanent. In one aspect this fact has in it strength and sustaining power. We can rejoice that conditions which are hard and painful, like sickness, disease, and want, must, in the very nature of the case, soon come to an end. It helps us to be patient under the stress of conditions like these, when we may realize that the suffering which they impose upon us cannot be for long. Who has not rejoiced in the supporting power of the prophetic words found in Isaiah, beginning with the call, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down"; and ending with the assurance, "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity"?

And who has not experienced like help from the wonderful passage in the twenty-first chapter of the book of the Revelation, where we read, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away"!

But while it is indeed a comfort that the pains and sorrows which are incident to earthly conditions and inseparable from them are only temporary, it is not so with respect to the more satisfying aspects of our life here. Indeed, if we look no further than this world and its life, it is the one distressing

feature of our living here that it offers us nothing that is permanent. In the midst of happy, united homes, where peace reigns and joy abounds, where nothing wilfully enters to mar the genuine and innocent satisfactions of life, the over-shadowing thought will still force itself upon our attention that there is no element of permanence in all this. At any time these homes may be broken up and in a short space they will certainly be so.

And what does the ready presence of such thoughts imply? Plainly does it suggest that the deep longings of our hearts are for a world not wholly unlike this, where we may make a permanent home. We would have a world where none of the terrible uncertainties which pertain to our life here could be present to menace our peace or cloud our joy. A human world, where human affections might have full exercise, and human needs could be fully met. A world of happy homes and congenial companionships. A world where a normal and healthy life could be led. Not a life devoted to continuous external worship or absorbed in a rhapsody of pious meditation, but a life of busy, earnest, useful service, relieved, as all earnest life should be relieved, by fitting and refreshing recreation. It is for such a world and such a life that the true and earnest soul plainly yearns.

As a practical illustration of this natural and common yearning, I recall the remark attributed to an old clergyman, made as the time drew near for him to leave this world. The spiritual world — if "world" it can be called — which had long stood before his vision and respecting which he had taught others, was but a dim and shadowy realm, peopled by abnormal beings from whose lives had been eliminated every element and feature of human interest. It was near the close of a beautiful day and the old man was propped up, according to his wish, that he might witness once more the peaceful going down of the sun. And as his eyes rested upon the quiet familiar scene, the deep thought of his heart broke forth and he exclaimed, "This world is good enough for me." It was but the utterance

of his inmost craving for a human world as the home of his future living. What the old man said in substance was, The shadowy realm with its formless life has no charm for me now. My heart yearns for a human world like to that which I am to leave behind.

And it is to this human world that the New Church points in answer to the question, "Where am I to go when I leave here?" It is in a human world that we are placed to choose and form our life, and it is only in a human world that we can satisfactorily live the life thus formed and established.

There is one familiar passage in the Lord's Word which sets forth this truth with peculiar clearness. "In my Father's house are many mansions . . . I go to prepare a place for you." In these four simple words, "a place for you," lies condensed a whole volume of instruction respecting the true nature of the world that we enter upon leaving this. In their light that world is seen to be not only a world that perfectly fits us as human beings, meeting all our human needs, but a world that has a special place for every individual soul that will accept and enter it — a world, therefore, that perfectly provides for all our individual needs. Every earnest soul longs to find his own place, the place that he of all others can fill, where he can be completely at home amid congenial and helpful surroundings, and, in the filling of which, he displaces no others. And this is the place respecting which the Lord says, "I go to prepare a place for you." It is in reality the place for which our stay in this world, under the guidance of the Lord's providence, has prepared us — if we have but cooperated with that providence in what it has sought to do for us.

Thus far it has been my effort to set forth the position of the New Church with respect to the vital problems of life wholly in rational light; but I am aware that this paper must be regarded as incomplete unless reference be made to the personal mission of Swedenborg. Swedenborg was a revelator, and he is accepted as such by the New Church. He makes no claim to have originated the system of truth with which his name is identified.

And yet he was a rational revelator. The truths disclosed to him, and by him given to the world, were truths that were addressed to his own rational mind after the most complete development of that mind through exhaustive, philosophic, and scientific study and research. For his mission was and is to address a new and rational age. It was to present religious truth, which had come to be looked upon by the church at large as a body of mysterious and complicated dogma — to present this truth in its own clear and rational light. The Lord had promised to come again in the clouds of heaven with power and great glory. In other terms, He had promised to dissipate the obscurities that had gathered about the mere letter of the Sacred Scriptures, thus making it possible for the deep and rational truths of heaven to stand forth in their own glory and strength. He had plainly said to those who gathered about Him at His first advent, "I have yet many things to say unto you, but ye cannot bear them now." And then He had pointed forward to a time when, through the unfolding of the spirit of truth the world could be placed in a position to be led into "all truth."

And the work devolved upon Swedenborg as a revelator, looked to the fulfilment of these promises — looked to the laying open to the understandings of men of the great principles of divine and human existence. For only as such a revelation was given to the world through a human instrument could it be possible for a rational and satisfying reply to be made to the vital questions we have been considering.

And inasmuch as it was Swedenborg's mission to deal with what pertains to the interior or spiritual life of man, it was an essential feature of his preparation for this mission that he should be brought into immediate touch with the spiritual realm through the opening of his spiritual senses. Referring to this experience he speaks as follows:—

The man of the church at this day knows scarce anything of heaven and hell, or of his own life after death, although these things are all described in the divine Word. Indeed, many who are born within the church even

deny them, saying in their hearts, Who has come from that world and told us? Lest, therefore, such denial, prevailing especially with those who have much worldly wisdom, should also infect and corrupt the simple in heart, and the simple in faith, it has been given me to be in company with angels and to talk with them as man with man, and also to see what is in the heavens and what is in the hells, and this for thirteen years. Therefore, I can now describe these things from what I have heard and seen, in the hope that thus ignorance may be enlightened and unbelief dispelled.

And so, in addition to those rational deductions from the general teachings of the New Church respecting the nature of the spiritual world and its perfect fitness to human needs and requirements, we have these rational deductions corroborated by the personal testimony of Swedenborg drawn from ample and extended experience. Indeed the experience was so complete that he was allowed to pass through all that transpires between death and resurrection into the spiritual world, while retaining his full consciousness in order that he might give to us his personal evidence respecting the true and kindly character of this dreaded transition.

And what Swedenborg tells us about the spiritual world, from things heard and seen by himself, perfectly confirms and explains the general teachings of the Sacred Scriptures. And not less perfectly does it harmonize with the deductions of sound reason. In other words, the world which he presents objectively to our view is a world that perfectly fits our rational thought. It is a world that has all the elements that must enter in to our conceptions of a world. It is a world that has its sky above and its earth beneath. It is a world which possesses all the features which we here include under the general term, "nature." It is a world of houses and homes, and so of cities and towns, and of all that enters in to fill out the picture of a human world suited to the needs and requirements of human beings. And yet it is a spiritual world. For "spirit" is not a shadowy unreality, but a substantial entity. There is a spiritual body as well as a natural body. And the substantial spiritual body involves a substantial spiritual world—a world that shall afford it a fitting dwelling place, a real home. To the spiritual

body and its senses the spiritual world has all the substantial reality that the natural world has to the natural body and its senses.

Into this real, human, spiritual world — this world of permanent conditions, but of infinite possibilities of advance and progress for every growing soul — we all enter through the gateway of death. Death releases us from the earthly body by which we are linked to this world of temporary life, and permits our immediate resurrection as spiritual beings into the spiritual world of permanent life. There we are tenderly met and are wisely and gently led in due time to disclose the true quality of our inmost and chosen lives. In bringing about this disclosure, there is no violation of human freedom. On the contrary, every one finds himself in the midst of conditions that either permit him or impel him voluntarily to show forth his true character. The disguises of this world are freely laid aside. The experience embodied in the divine words is realized by all — “there is nothing covered that shall not be revealed; and hid that shall not be known.”

This is the judgment. Not an arbitrary assize — the scene of a judicial trial — but simply an unfolding of lives, a laying bare of hearts.

And when this unveiling of character is accomplished, when the inmost life of every soul is brought out to view in the face, the word and the gesture, so that the outer man perfectly reflects the inner man, then it becomes possible for each one to find his place. A basis of union is developed which has depth and permanence in it. A spiritual kinship is revealed which draws together and holds together those moved by like affections and animated by similar purposes. Not until the life is formed, not until the character is established, can this ideal of community living be adequately realized. But that such an ideal is found the world over, and that it lies at the basis of all the ties of home and kindred and friendship which here exist, is a sure earnest that in the perfect world which lies open to all earnest souls it will have the most complete and satisfying fulfilment.

To all who yearn for homes, and for the delightful and unselfish associations which find their beginning and their basis in homes, the spiritual world approves itself to be the ideal world because it is openly revealed as the world of complete and permanent human homes.

And for the purpose of filling out the picture of this human world as preeminently a world of homes, it may fittingly be added that throughout the realm of spirit as now unfolded to our view, order every where prevails, and none are there permitted to lead idle and useless lives. The divine commandments — the commandments of the decalogue — rule therein supreme. The good keep these commandments because they love to do so — because in them is embodied the ruling principles of their lives. And the evil keep them also, but only because they fear to do otherwise, having found by oft-repeated experience that every infraction of these precepts brings instant and fitting penalties. All the inhabitants of that world, too, are usefully employed. The good love to be useful, for it is their very life to serve others, and they delight in having found the place of service which is exactly suited to their talents and their powers. The evil are occupied, also, but their diligence is wholly due to the alternative, which is steadily forced upon their attention that they can have no support until the work assigned to them is done.

And now as a fitting close to this paper, I will quote a little from what Swedenborg tells us about growing old in heaven:—

Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more joyful and happy, and this to eternity, with increase according to the growth and degree of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord and in charity, or love to the neighbor . . . advance with the succession of years more and more into the flower of youth and early womanhood, and attain to a beauty that transcends every conception of any such beauty as is seen on earth. . . . In a word, to grow old in heaven is to grow young.

WILLIAM H. MAYHEW.

THE PRACTICAL NATURE OF NEW-CHURCH TRUTH.

IN the treatise entitled, "The New Jerusalem and its Heavenly Doctrine," Swedenborg writes as follows:—

All things in the universe, which are according to Divine order, have relation to good and truth. Nothing exists in heaven and nothing in the world, which does not relate to these two. The reason is that both good and truth proceed from the Divine, from whom are all things. (11.)

This broad general statement is amplified and elucidated in subsequent paragraphs. Thus we read:—

It is according to Divine order that good and truth should be conjoined, and not separated, thus that they should be one, and not two; for they proceed, conjoined, from the Divine, and they are conjoined in heaven, and for that reason they ought to be conjoined in the church. The conjunction of good and truth in heaven is called the heavenly marriage; for all who are there are in this marriage. (*Ibid.*, 13.)

Still further the teaching is:—

Since the conjunction of good and truth is an image of marriage, it is clear that good loves truth, and that in turn truth loves good, and that each longs to be conjoined with the other. The man of the church who has not such love and such longing, is not in the heavenly marriage; thus the church is not in him; for the conjunction of good and truth constitutes the church. (*Ibid.*, 15.)

This is familiar doctrine to all who call themselves New-Churchmen; but its full significance is not quickly or easily apprehended. The points involved in it are numerous and far reaching. When, for example, it is declared that good and truth should not be separated, but united, and that they long for conjunction with each other, the saying is applicable not only to good and truth in general, but to every particular good and truth which can be recognized by man. Their variety is infinite. They are not exactly the same with one person as

with another. They vary according to the bent of each one's mind and according to one's peculiar nature and capacity. Moreover, for every truth there is a corresponding good, and the reverse. By the conjunction of these particular goods and truths in the minds of men, the heavenly marriage is effected, and human happiness assured.

But let us not confine ourselves to mere abstractions. One simple illustration may serve to show how each particular good seeks its own special truth. A man sets out, let us say, to be a carpenter. This is adopted as his distinctive form of usefulness — his mode of doing good to mankind. It is, as regards the relation which he bears to the community, his peculiar good. But it cannot become a reality in his experience or a means of service to others, except by learning the use of tools, and all the truths pertaining to carpentry. These truths, differing from every other kind of truth, will alone satisfy the good which he has at heart and desires to bring into exercise. So far as he loves this good, he will yearn after the correlative truth, and will spare no effort to acquire it. The two are conjoined in his mind in a manner which may rightly be called a marriage; and the uses or benefits which he is thus enabled to perform for his fellowmen are the offspring of that marriage.

The same reasoning obviously applies to any worthy purpose which one may cherish. That purpose embraces good, which can be made actual, only so far as it finds its own coequal and coordinate truth, with which it may be united. But this branch of the subject is mentioned only in passing. The point to which I would especially invite your attention is the reverse proposition — that there is no genuine truth without its corresponding good. All the value of truth consists in this fact. On this account alone truth is to be sought and loved. As believers in the revelation made to the New Church we need always to remember that such is the case. Each and all of the heavenly doctrines have relation to the good of life. Unless we view them in this way, they will be of no service to us whatever. We may gather them into our memories and regard them as

matters of mere intellectual interest; and they will be no more to us than any other kind of hoarded riches. We may admire and parade them, without feeling, or causing others to feel that they have power, if rightly used, to draw us nearer to the Lord and to lead us in the way to heaven. This is the good for the sake of which they exist. If permanently separated from this good, they will, like all other truth under similar circumstances, languish and die. That is to say, they will ultimately pass from our minds as if they had never had a place there.

Yet it is not always easy to see at a glance how practical the doctrines of the New Church are. The world at large carelessly assumes that they are visionary, mystical, and far removed from the ordinary life of men. To a certain extent this opinion seems to be shared even by those who profess to believe them. Being heavenly doctrines, are they not too high to be put in practice by dwellers on the earth? We are sometimes tempted to think so. Probably all of us have heard it said by some of our brethren, if we have not ourselves said, that the truth which declares the laws of life for angels cannot have been intended for the guidance of struggling mortals in this world. No greater mistake could possibly be made. Truth and righteousness are essentially the same everywhere and under all conditions. The fact that a man is clothed in a natural body makes no difference in the obligations which rest upon him. So far as he knows and understands what is true and right, he is in duty bound to act accordingly. The only excuse which any one can have for not living up to the highest standard is his ignorance or imperfect knowledge. If, then, it is given us to see in any measure the truths revealed by the Lord at His second coming, there is also given the command, in every case, to seek and find the corresponding good, that we may receive it into our hearts where it will become a potent influence over our lives. To us, no less than to His first disciples, the Lord says, "If ye know these things, happy are ye if ye do them." In spiritual matters the ability to understand carries with it the ability and obligation to do.

Surely that is not an empty petition of the Lord's prayer, "Thy will be done, as in heaven, so also upon the earth." It would indeed have been passing strange if He who said, "After this manner pray ye," had put upon our lips a series of impossible requests. The fact is that our unceasing desire and effort should be to do the divine will in all things, even as the angels do it, and that we ought not to be satisfied with any thing less. Hence, so far as we are acquainted with the ways of life in heaven, we should strive to walk in them here below, and should ask our Father's help in so doing. On no lower ground than this can we come into that interior personal relationship with Him, which prayer implies.

How, then, can we fail to acknowledge that all truth which man can apprehend with his intellect, has its message to his heart and life, or is capable of performing for him some useful service? Theoretical though it may at first appear, it proves itself sooner or later to be altogether practical. When Franklin with his key and kite drew lightning from the sky, he knew that he had made an important discovery; but, great as was his interest in it, he could never have dreamed that he was laying hold of a force which would become in future generations the most efficient and tractable servant of mankind. Yet he was not without his expectations. Men laughed at the result of his experiment and said, "Of what use is it?" To which his apt reply was, "What is the use of a child? it may become a man." So in hundreds of other instances. The newly found truth which was regarded as merely curious has later become the source of countless benefits. Let us not doubt that the case is the same with all truth of whatever degree or kind. Remote though it may seem from any possibility of usefulness, it must, from its very nature, have in itself the potentiality of good, the germs of unsuspected blessings.

If we apply this principle to the spiritual teachings of the New Church, they will be transfigured in our eyes. From being comparatively dead they will become wholly alive. Though we may not immediately, in a given case, perceive the full

application of them, we know that it cannot be wanting, and that if we really desire and seek it we shall find it in due time.

Examples almost without number will readily occur to us. How is it with the foremost of all the doctrines, that concerning the Lord? Page after page of Swedenborg's writings is devoted to its explication. Can it be truly said that all the minute particulars thus presented are of practical value? Unquestionably our answer must be in the affirmative. If it is important to know God at all, it is important to know Him as well as possible. Theology, or the science which relates to God, is but lightly esteemed in these days. But our Lord, in His prayer to the Father, uttered the declaration, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Verily the genuine knowledge of Him who is the object of our worship should be to us of priceless worth. To love Him with all the heart, mind, soul, and strength is the first and highest of our obligations. But how can we love Him unless we know and understand Him? The love which we are taught to cherish toward Him is no vague sentiment or ecstatic emotion, but shows itself in a definite steady relationship which has for its chief object the doing of His will. As the basis of that relationship we must learn what kind of a being He is, and we must also learn His will in order that we may do it. Is it no help to us to be able to think of Him as the Divine Man, one in essence and person, the loving Father and Saviour, infinite in goodness and wisdom, watching over us without ceasing, showing us the path of life and striving to induce us to walk therein? If we are right minded, can we regard any smallest detail, which increases our knowledge of His nature and purposes, with feelings of indifference? The writings of our church are full of such details; and, if we find nothing useful or interesting in them, the fault is not theirs, but our own.

Again, consider the doctrine of the Sacred Scriptures. Assuredly no one who accepts that doctrine as true can deny its great practical importance. Is no effect produced on human

lives by the belief that "the Sacred Scripture or the Word is divine truth itself," and that in it is "a spiritual sense, hitherto unknown"? Is there nothing inspiring and helpful in the assurance that by means of the Word man has conjunction with the Lord and consociation with angels? Is our relation to our heavenly Father no more intimate and precious, when we have been led to feel that every verse of the holy volume has its eternal message for human souls? These questions call for no answer. The only point for each one to consider is the use which he himself makes of the Scriptures thus laid open as his book of life. This, at least, is certain: that all who really appreciate these teachings will wish to practise them and will prize even the jots and tittles which cause the Word to shine more brightly as a lamp unto their feet and a light unto their path. Their constant prayer will be, "Open Thou mine eyes, that I may behold wondrous things out of Thy law. . . . Make me to go in the path of Thy commandments, for therein do I delight."

How, indeed, can any one who gives serious thought to the subject, fail to look for practical lessons in the "Arcana Cœlestia," "The Apocalypse Revealed," "The Apocalypse Explained," and in all the passages of Swedenborg's writings which incidentally unfold the deeper meanings of Scripture? No one who ever looked for such lessons, with a sincere and open mind, has looked in vain. The story of the garden of Eden, with its tree of life and its tree of knowledge, and the serpent tempting men to their fall, surely sounds its note of warning for ourselves. When we read about Israel in Egypt, their deliverance from that house of bondage, their journey through the wilderness, and their taking possession of the land of Canaan, knowing that they represent the church, and that their history represents the experiences of the man of the church in his regeneration, or preparation for heaven, we cannot think of any event or circumstance which is mentioned, as being without its present living interest. So is it with all the Scriptures from beginning to end. Viewed in the light of their internal sense, they prove the truth of the Lord's declaration, "The words that I speak unto you are spirit and are life."

So far as the Scriptures are thus opened to our minds, the doctrine of the Second Advent ceases to be a mere intellectual belief, and becomes an actual experience. From the evidences which we have of His presence in His Word, we know that He has come again. Many are the signs of His coming, and of the nearer relationship with Him, which is made possible thereby. We perceive not only that He is present in His revealed Word, but also that He speaks to us in every chapter and verse of it. In this way He seeks to conjoin us more closely with Himself. Our part is to give ear to His messages and to heed His instructions. Like the virgins with oil in their lamps, it is for us, with minds in which truth is filled with love, to go forth to meet the Bridegroom. Is not this a practical application of doctrine? Would it not be difficult to conceive of any thing more practical?

Likewise as regards the teachings concerning the future life. The question, "Of what use are they?" is easily answered by those whom they have cheered and comforted, but is not always so apparent to others. "One world at a time," said a certain Concord philosopher; and many have agreed with him in thinking that all knowledge of things above the plane of nature was necessarily and forever hidden from men on earth. Were this the case, there could be no new revelation on the subject, and what claims to be such is unworthy of consideration. But those, on the other hand, who find in Swedenborg's writings a self-evident statement of laws which show the spiritual everywhere within the natural, and explain the relation between the two, feel that they are intrenched in an impregnable position, and that their horizon is wondrously enlarged. Who among us can honestly say that there is nothing helpful in the assurance that the other world is near and real, that it is around and within us always, and that death is only man's awakening to consciousness there? How can any teaching about the conditions of life in heaven and hell fail to produce a strong impression on us, if we really believe it? And that impression must needs serve a wholesome purpose by way of warning or encouragement.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen.

For myself I can truly say that no influence has done so much to create in me an abhorrence of evil, as the descriptions of evil in the concrete, with which Swedenborg makes us familiar. If such monstrous shapes and horrible conditions are, as we are taught, the inevitable outcome of self-love and love of the world, when the latter gain dominion over the mind, what effort can be too great in resisting those loves? Contrariwise, it is impossible to imagine any stronger incentive to sane thinking and pure living than the accounts which are given of life among the angels. These accounts show us what human life should be everywhere. They furnish the ideals after which we ought always to strive. So far from being beyond our attainment, they are, in all essential respects, within our reach. Is any one of us absolutely incapable of serving others unselfishly and of finding genuine delight therein? Is there any one for whom heavenly government, heavenly peace and innocence, heavenly marriage, as they are described for our information, have no personal application while he remains in this world? True ideals are the most powerful influences which can ever be brought to bear on men for their good. Without them no progress could be made. They are, as it were, the landmarks by which the possibilities of human achievement are measured — the mountains whose summits we should keep steadily in view, both before and after we begin to climb their sides. The fact that the writings of the church are full of them affords one of our chief grounds for thankfulness.

No one surely needs to be told that the descriptions of heaven which are found in the teachings of the church are closely related to the doctrine of charity as it is presented in the same teachings. The two are essentially identical. Both of them centre in a life of uses. There is not one law of happiness for men on earth and another for men who have become angels. Mount as high as we may, we can never reach a state in which love to the Lord and love to the neighbor are not the two greatest

needs of our souls. Wherever we may live, the exercise of them brings the only true joy. This is but another way of saying that true joy consists in laying down the self-life and in living and laboring for others.

In this way we might go through the whole list of New-Church teachings and find that they are all applicable to our present every-day life. But we must not take too superficial a view of that life. Man's real life is lived within himself. It is not mere outward conduct or activity, but consists in what he wills and thinks. How my hands are employed, matters comparatively little, so long as the work I do is not wicked or harmful in itself. But the feelings and thoughts which I put into my work are of supreme importance. Two shoemakers may sit side by side on adjacent benches. One of them may be filled with the love of useful service and with the single desire to make good shoes; while the other may labor reluctantly and sullenly, caring only to obtain the largest amount of pay for the least expenditure of effort. Two pastors may preach in neighboring pulpits. The one may be unselfishly interested in the spiritual welfare of his flock; the other may think of nothing but his own glory and fame. Are the lives of the men the same in such cases? Are they not, rather, entirely unlike? And yet, to the outward appearance, there may be no difference. Let us remember this distinction, when we consider the influence of religious truth. Its appeal is to the mind and heart; and from the mind and heart it affects the actions. It reaches us in that inner world of our being, in which the issues of life and death, of happiness and misery, are always of necessity determined. If all is clear and bright and beautiful in that world, it is of small concern how high we stand in social circles, or how much money jingles in our purses. Practical, therefore, beyond our power to estimate, are the teachings which sweeten the spiritual atmosphere in which we live, making us contented with our lot, and bringing love and peace to our souls.

One thing more. Excellent and helpful though the truth is when applied to its legitimate purposes, it may be useless, or

even worse than useless, if it is made an object of purely intellectual contemplation. The subtle demons of self-love can fill us with pride on account of our knowledge of the Bible and of the heavenly doctrines, as easily as they can for other reasons. We must be on our guard against them, remembering that not truth alone, nor good alone, but the two united, are the spiritual measure of a man, that is, of an angel. This is what is meant, when it is said concerning the holy city that its length is as large as its breadth. So we end as we began:—

Good loves truth, and truth loves good, and each longs to be conjoined with the other. The man of the church who has not such love and such longing, is not in the heavenly marriage; thus the church is not in him; for the conjunction of good and truth constitutes the church. (*Ibid.*, 15.)

JAMES REED.

THE SEVEN CHURCHES.

EPHESUS.

A VERY aged man was dwelling alone on a small island in the Grecian Archipelago, perhaps banished thither by some powerful enemy of the Christian faith, or, it may be, drawn thither by the spirit of the Lord to dwell awhile in the silence of nature, so that other voices from the invisible realm might be heard, as they were heard by John the Baptist in the wilderness and by Elijah in the solitudes of Horeb. We can fancy him sitting or reclining in a cave or hut on the mountain side, and going back in memory across the years to a time when, as a fisherman with his father and brother on a beautiful lake in Galilee, there had come a call from the shore, bidding him and his brother to follow the speaker, and they, at the dictate of a strong, strange impulse, had obeyed. And then we can imagine him recalling the incidents connected with that three years' following of the wonderful Master — its miracles, its merciful deliverances, its marvellous record of words of wisdom and deeds of love; and as the face of the Master once more returns before his mental sight, suddenly the scene changes, and the Master Himself again appears, but in a new and glorious form; and as soon as the alarmed disciple can recover from the shock of fear by the touch of the divine Man, he is commissioned to send certain messages to seven churches in as many cities in the province then called "Asia" in the western part of what is now known as Asia Minor.

It is commonly believed that this aged man, the Lord's beloved disciple, had had charge of these and other churches in that region. We know that there were more than seven of these churches in the province called "Asia," and it is generally acknowledged to-day by thinkers in all churches that the number seven is used as a symbol, and means all churches, and to this

extent the best thought of to-day accords with the New-Church teaching, which is that the seven churches stand for all who are genuinely of the church in the Christian world.

To each church was to be sent its own special message. These messages are evidently connected with the Lord's second coming, for at the very beginning, in his salutation, the beloved disciple writes, "Behold, He cometh with clouds"; and at the end of the book he utters the Saviour's own words, spoken in his ears, "Behold, I come quickly; blessed are they that keep the sayings of the prophecy of this book." The second coming, as we see it now, is a coming of the Lord, not in person, but in the spirit of truth, which includes a rational, and, at the same time, a spiritual understanding of religion's foundation principles. And here it must be said, that the book called the Apocalypse or Revelation, in the form in which John wrote and understood it, is not and does not profess to be a revelation, but only the symbol of one; for the book opens with the words, "The revelation of Jesus Christ . . . and He sent and signified it (that is, symbolized it) by His angel unto His servant John." But a divine symbol needs a divinely appointed interpreter. All who have attempted the interpretation of this strange book by their own industry, reason, or learning, have failed. No two agree. But we believe that a divine interpretation has been given, which, when received by human minds, will make religion at once rational and holy, and will constitute the second coming of the Lord in the clouds with glory — not the clouds of the sky, but of the minds — the clouds which have hitherto hidden the glorious light and love of the Saviour God from the church, making religious truth a mystery and a matter of ecclesiastical authority, and the supreme God an object of fear instead of love. But the "Revelation of Jesus Christ" will dispel the cloudiness and the fear; and will present as the object of worship the form of one altogether lovely — one who by the magnetism of love will seek to draw all to Himself.

Let us consider, then, but only so far as it may seem useful, these messages to the seven churches, and first, very briefly,

the message to the church in Ephesus. And the first suggestion is a general one, and relates to the seven churches as a whole, that is, to all the varieties of the Lord's church which they stand for. In the great church there are large differences of mental form and function, as there are in the forms and functions of the different organs of the human body. And in this world, where material laws have so great an influence upon human association, we find these varieties more or less mingled together, and hence represented in every considerable body of Christian people. There are different ways of looking at spiritual subjects and different ways of applying them to life. Some look deeply, and others superficially; some with the head, others with the heart. All these various forms of mind have their legitimate use, and they also have their temptations and abuses. And the great temptation is for each kind to feel that its way, if not the only orderly way, is at least the most important. The messages to the seven churches, when rightly interpreted, should help to remove this danger. They should exhibit the excellencies of these various forms as well as their defects when carried too far, and should, therefore, tend to unity in diversity. As we shall see, all have a place to fill, and all have their own special evils to overcome.

History shows us that Ephesus, Smyrna, and Pergamos, the first three of the seven cities mentioned, were rivals, each seeking to be the capital of the province. As a matter of fact, Pergamos was at one time the capital, but it afterwards passed to Ephesus, on account of its superior advantages. And so, as we may have opportunity to see hereafter, there are certain great fundamental ideas which in all ages seek to dominate religious thought and life, which are just as active to-day, and even in our own little body, as they ever were.

And, now, what is Ephesus, and what the message to Ephesus?

Asking the question of one of the most modern of Christian interpreters,* the reply is, Ephesus stands for "doctrinal faithfulness." This is based upon the words in the message to this

* William Milligan, D.D., Professor Bible Criticism, Aberdeen University.

church: "Thou canst not bear evil men, and didst try them which say they are apostles, and are not, and didst find them false," that is, unfaithful to the truth which had been committed to them.

In harmony with this is the more abstract New-Church interpretation, which is, that Ephesus stands for "those who primarily regard truths," that is, those to whom the doctrinal foundation of religion is the central and vital matter. In every church, old and new, there are always to be found those to whom doctrinal soundness is of the most vital importance. It is not, indeed, so true to-day of the Christian bodies generally, which are not living, as a rule, in the Ephesian state; but within the memory of some of us there have been divisions in churches in many New England villages on purely doctrinal points, carried so far that two churches have frequently been built close together, often on opposite sides of the same street. And we know how the larger bodies have divided and subdivided, sometimes because of a quarrel on purely doctrinal grounds by both parties, each claiming doctrinal soundness, and sometimes because those who make doctrinal soundness the most vital will not tolerate the personality of those who lay the emphasis on something different.

Without mentioning the history of our own little body in this regard, let us reflect that Ephesus stands for an orderly, necessary, vital element in the church in its larger and smaller forms. As Reuben among the sons of Israel, as Peter among the twelve apostles, so is Ephesus among the seven churches. A sound basis of thinking and believing in the church is as important as the skeleton to the human body. But for this as an underlying basis, the church, in its large and small forms, would be like the Athenians, as described by Luke, continually seeking some new thing, following some false Christ or prophet showing signs or wonders. Paul, in describing the different kinds of teachers and teachings in the church — apostles, prophets, evangelists, pastors, teachers — says that all are needed to produce the perfect man in the stature of Christ, and for this reason

he implores, "That we be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him who is the head, even Christ."

But soundness of faith should be kept, as a rule, in the background and not in the foreground of consciousness, as the skeleton should be covered with flesh and animated with life. A skeleton when separated from its flesh is at best repulsive, except to an anatomist, and so, except to a spiritual anatomist, is doctrinal truth when made a substitute for the spirit of religion, and set forth with the dogmatism and uncharitableness of the natural unregenerate nature. Spiritual truth, in its external forms, is needed as a guide, protector, conservator of right conduct, and in its internal forms it is needed as a receptacle of heavenly or angelic influences. We may not, must not, under-rate its value. Ephesus has its place in the individual, in the society, and in the church at large. We should honor, and not dislike, those individuals and those organizations whose function it is to stand for soundness of faith, or to labor in the effort to fitly join together in a perfect human form the various elements of revealed truth. Their work is not a popular one. They do not appeal to the multitude. Dealing with truth, they seem cold, as the truth in its philosophic form is cold. Unsustained by popular applause, and in the language of the message to Ephesus, they have borne, they have patience, and for the Lord's namesake have labored and have not fainted. It is often a thankless task to stand up for doctrinal soundness. But it has its place and use, and in being faithful to this use, the Master commends it. And He commends them who exercise this function, because they have performed the disagreeable but needed work of trying those who say they are apostles, and are not, or pointing out those false Christs and prophets against whom the Saviour forewarned the church. And He commends them, too, because, in their zeal for truth, they have not overlooked the principle that truth is for the sake of life, or be-

cause they have hated the works of the Nicolaitans. The Nicolaitans were a body which held that religion was distinct from life; that it did not take the form of a law for conduct; that morality was not essential to salvation; that salvation is by faith; that human actions are mostly governed by earthly heredity and law for which man is not responsible. And those who believe this, when they do well are sure to take credit to themselves, pride themselves on their superiority, that is, account their actions meritorious, failing to ascribe the merit to the Lord. This latter — the belief in the personal merit attaching to our deeds — is declared to be the deeper meaning of the Nicolaitans in the New-Church writings. With all its belief in the necessity of soundness of faith, Ephesus has never gone so far as to adopt the Nicolaitan heresy that faith or belief saves men, and that conduct, being ruled by natural law or heredity, does not contribute anything to salvation, and hence that one's good works are his own. It has not forgotten the universal need of overcoming in the name and at the word of the Master.

But it has faults. Its great fault is that it has inclined to forget the need of charity or love, which it at first learned from the Lord Jesus. A hard censoriousness has appeared and taken the place of speaking the truth in love. Loving obedience has tended to give way to a severe, ascetic, Puritanic morality, lacking heavenly life and joy. Severity marks the features of the ruling spirits of Ephesus. It has fallen from its early estate. It needs repentance. It must overcome this cold, hard purity or Puritanism, and return to the works of love. And to him who so overcometh will be given to eat of the tree of life, which is in the midst of the paradise of God.

The application should suggest itself. So far as we belong to the church of Ephesus, let us overcome the tendency to severe and un pitying judgments of those in error. Truth is divine, but only when it is the servant of love. Judge the opinion, but not the person. "Judge not, condemn not, forgive." And in remembering and obeying the stern commandments of old time, forget not the new, the eleventh command-

ment, "Love one another." The gates of the paradise of God shall swing open, and the fruit of its tree of life shall be given to those whose hearts, in the judgment day, can bear this test: "By this shall all men know that ye are my disciples, if ye have love one to another."

SMYRNA.

We have seen that Ephesus, the church first mentioned, has relation to doctrinal soundness or faithfulness to what is revealed as true and that it has its place and use and also its danger of abuse. This is, indeed, the first thing in church life, whether in the individual or in the larger body — its foundation facts or principles brought into the foreground of the mind, that is, the memory. But it is also true that the state of mind which stops there is external and spiritually undeveloped.

The Lord, who appeared to John, is described as to His appearance and language in the previous chapter; and it is a significant fact that in the messages to each of the churches some special part of this description of the Lord or His words is made use of as an introduction to the message itself. Thus the Lord is described in the first chapter as holding seven stars in His right hand and being in the midst of seven candlesticks; and the message to Ephesus opens with the words: "These things saith He who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." In the first chapter the Lord calls Himself the First and Last, who was dead and is alive; and the message to Smyrna opens with the words: "These things saith the First and the Last, who was dead and is alive." And so every church is addressed in the language of the description of the Son of Man in the opening chapter. This fact helps to an understanding of the meaning of each church. For example: the stars and the candlesticks introduce the message to Ephesus, because the stars stand especially for the knowledge of spiritual things in the memory, the mind's outside realm, where truth first lodges, before it affects the understanding or the will. Stars are generally far-away suns, and

the truth or doctrine about the Lord and heaven and heavenly states of life, when limited to the memory, presents a picture of the Lord far away, before He draws near to the heart and becomes the sun and glory of the holy city. And so the candlesticks, which are for light and not for warmth, refer to the intellectual principles of the church rather than to its vital principle of heat or love. And so, as we shall see, there is a special significance in the fact that Smyrna's message opens with the words: "These things saith the First and the Last, who was dead, and is alive."

Turning now to our enlightened spiritual guide, we read that Smyrna stands for those who are in good as to life, but in falsities as to doctrine; and also (adapting the language to modern needs) for those who, loving what is good down deep in the heart, desire to know what is true, but are prevented from receiving it by the false ideas in which they have been reared, and the prejudices which are aroused by the truth's opposition to former ideas, and the other stumbling blocks which are thrown in the way of spiritual progress by the presence of these false ideas and the presence of evil spirits, who are attracted by them, or, as the message tells it, by the presence of the devil, who casts them into prison.

We cannot read the heart of any human being; but certainly this description seems to apply to many in our midst to-day. They have right purposes. Their instincts are good; they appear to want to know the truth. But they are restrained by the heritage of wrong conceptions and reasonings bequeathed from the past. A new life is stirring within them, but these old influences hold them back, prevent the better life from coming to the surface, and so imprison it, according to the words: "The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days"—that is, until the state has come to its fulness and its judgment, when the good can be delivered from its bonds.

We may not recognize such people in this description, which seems to portray a state of tribulation far greater than we know

in these days of freedom from outward persecution. And so let us understand that the suffering here described is mainly that mental experience which will be endured in the judgment season after death by those who have failed to meet it here. It is far better to meet it here.

But the experience, in a lighter form, is often recognizable in this world. And it is with this chiefly that we are now concerned.

There are those in the community to-day in whom a new and interior life is awakening, but in whom it is so feeble that they do not recognize it, and are scarcely conscious of the inevitable conflict between it and the old ideas and states of heart to which they have long been accustomed. But what is in the heart will eventually come to the surface, and a conflict will ensue, bringing its inevitable suffering. It may require the judgment day to reveal their inner life to themselves, and before it will be able to escape from its prison. But it will eventually escape. The false ideas will be discarded. Heart and mind, the inner and the outer, will be united. The Lord speaks to the inner life of good in saying: "I know thy works, and tribulation, and poverty (but thou art rich); fear none of those things which thou shalt suffer. . . . Be thou faithful unto death, and I will give thee a crown of life."

The great underlying falsity which stands in the Christian's way is the thought of the distinction between God and Christ, which makes God relentless and stern, unwilling to forgive, except through faith in Christ as having done man's work for him, and leaving nothing to be done except to believe and live a conventional life. The internal and germinal heavenly nature knows better than this, and struggles to be free, but is bound by this false idea, when seconded by the evil and selfish influences which flow into it from the hidden world. But the truth that is needed to overcome this influence is that Jesus Christ in His perfect love is the supreme God, Father, Son, and Holy Spirit, that it is His love, adopted by man, which makes heaven, and that our business in this world is so to live that His spirit can gain a permanent lodgment in our hearts.

This conception of religion, as a life of love, dwells in the hearts of all good people. It may be only in embryo; it may be ready to come to the birth; but it cannot be born without more or less of suffering. That is the tribulation our text describes.

This inner life, in its imperfection, often leads towards heaven by very round-about ways. Sometimes it impels a person to constantly seek new light, to adopt new ideas one after another, or follow new practices which contain a promise of new light and life. Less often it leads to states of despair; sometimes may make one, especially in physically weak conditions, to appear to himself or others, to have lost faith or even hope. It may assume many forms. So long as one clings to any religious ideas which justify him in selfish or worldly ways, the inner and better life is imprisoned, and must pass through states of darkness or conflict, perhaps temporary unbelief, and suffering. There are, doubtless, those all about us who are experiencing these states now. It may make one question whether there be any truth. It may assume the form of an unusual inability to meet one's ordinary temptations. It may bring a sense of one's utter helplessness, loneliness, worthlessness, deadness. It may possibly at times lead to self-destruction. But in this sense of deadness, or spiritual lifelessness, lies the significance of these words of the Lord to Smyrna: "These things saith the First and the Last, who was dead and is alive." That which will bring light and joy to all such souls, in whom the life of heaven within is struggling with the world, and with the false conceptions of religion and life which defend the world, is this: Jesus reigns; He is supreme; He is near at hand; He is the First and the Last. He was dead, as you seem about to die. But He lives, and because He lives, you shall live also. Fear none of those things which thou shalt suffer.

The prophet Zephaniah wrote: "By the blood of thy covenant I have sent forth thy prisoners out of the pit." The apostle Peter tells of the Saviour preaching, after death, to the spirits in prison. The Apostles' Creed tells of His descent into hades.

The book of Revelation tells of the souls under the altar crying out to the Lord for deliverance. That deliverance came in the world unseen by us, in the times of the general judgments of the past, and it will come in the next world to the individual in His judgment. But it may come here; and it is far better for it to come here. The experience here is very much less severe. And the way to experience it here is for every one who feels the awakening of desires for higher light and a better life to be always true to those desires. Do not put them aside. Do not cease from the effort to find the light. Do not listen to the influences which would draw you back into conventional ways of believing and living. Look to Him who is standing at the door of every heart, only awaiting the consent of the human will to reveal Himself, and bring His blessing with Him.

But, as we cling to the old home and all its associations, so we are apt to cling to the old religious forms and formularies. The Lord says, "Go forward." The world and its religion says, "Stand still and see the Lord's salvation." How often we hear something like this: "What was good enough for my parents is good enough for me." But this is not true, especially in the days of which it was written: "Old things are passed away;" "behold, I make all things new." But it is not a mere change of belief that is needed by the Smyrneans. They need a new faith to give freedom to the new affections within them which are struggling for expression in the form of a new life, love, and purpose. They need to throw off the old faith in Christ's vicarious sacrifice, because it is, or so far as it is, a support to selfish affections; because it stands in the way of a deeper self-denial. The selfish affections cling to the old idea of salvation by faith or profession, as the tendrils of the vine cling to the tree for support. These selfish affections often simulate good ones, and it is painful to tear them from their supports.

The New-Church writings tell of a painful process which well-disposed people must undergo in the other world whose lives have become bound up with others of an inwardly evil or selfish character. They are drawn down by them, for a time, into

unhappy or evil associations, from which they cannot be separated without suffering. And the same principle is much more deeply true of religious associations and teachings which are opposed to one's inner and better life.

The lesson is chiefly for those who, attached to the old forms and associations, are yet conscious of a new life, new and better desires which will not harmonize with the old faith, or, in the apostle's words, who are looking "for a city that hath foundations, whose builder and maker is God."

Our conclusions are two, both brief and simple:—

1. We should not postpone to the next world what ought to be done in this. There are two kinds of movement in the Christian world to-day. One is negative, away from the true Christianity which is based upon the sole divinity of Jesus Christ. The other desires His nearer presence, His more direct leadership. If this be the spirit which moves you, do not stifle it, give it freedom and exercise. Be true to it, and follow its guidance.

2. Be sure that whatever may be the bondage and suffering of those whose inmost affections are in harmony with the spirit of the Lord Jesus, they will find deliverance in the end. They may suffer. They may be troubled, even sometimes tormented by questionings, by a darkness over the mind like that which overspread the earth at Calvary when to the disciples all hope and joy seemed lost. But as the cross of Calvary led through Joseph's tomb to the resurrection and the crowning of the Saviour as King of Kings and Lord of Lords and made Him the First and the Last, so will the cross of the death of self-love and the death of the sense of one's own goodness and merit lead to His presence in whom is fulness of life and joy. For, in His own words once more: "These things saith the First and the Last, who was dead and is alive; fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life."

JOHN GODDARD.

THE LIGHT OF THE WORLD.*

A LARGE subject, a large claim, able to be examined here necessarily but in outline.

It is a familiar claim, made for the Christ and for the Christianity He founded; made with great vigor in the early days of the church, stoutly pressed with fire and sword during the middle ages, eagerly maintained but a few generations back, but urged with much more hesitancy to-day. Why? Why do we sometimes fear the bold unfurling of the standard of Christianity as a world-religion, of the Christ as the only world-Saviour? Have the words of our great poet come true? Has "conscience," which in the poet's day was another word for knowledge, has conscience, indeed, made "cowards of us all"? Has the wider diffusion of knowledge made us begin to fear that other systems may have as great a right to urge their claim to being world-religions; may have perhaps better right to try to proselyte us than we have to proselyte their followers; or at least that all have equal right and thus that Christianity may be but one amongst many; that it may be good but cannot justify its claim to be the best, the absolute? Have we breathed in so deeply of the fatalistic evolutionary atmosphere of our age as to think perhaps that the great earlier religions perished rather by chance than by some great design which, working ever for human progress, found their teaching in its way; that our religion, ancient indeed, survived equally by chance, for a time, to be superseded sometime by some other religion or ethical system; that these earlier religions may have been after all upon the right track and would be better of revival? Do we shirk answering such a question as this;—if Christianity is indeed the light of the world, why has it been so long giving its light

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on human thought and progress; why has it not long since destroyed the darkness of the other religious systems still its rivals; why has it permitted so many dark corners within its own professed bounds? If we shirk, if we fear, we are no true or worthy followers of our divine Master, we are Christians only in name. To-night at least let us be firm with ourselves; let us try to face the matter squarely and make such enquiry into and such answers for the religion we profess as time and our enlightenment permit.

Let us then look for a moment at some of those older systems that in the progress of our human thought have not survived, because, as the materialistic evolutionist would say, they did not happen to be the fittest for our modern purposes; because, as we claim, they had not that Catholicity from a divine source which could make them a true "light of the world."

Four of the great religions of the ancient world seem, as we study them afresh, to be systematic enough and to have value enough to command our respect — those of ancient Egypt, of Greece, of Rome, and the religion of ancient China with the form of Confucianism which is its present representative, and still a rival of Christianity, claiming as the statisticians tell us, its two hundred and thirty-five million believers against the five hundred and forty-nine million professed followers of the Christ. All these in their best form have stood firmly upon that great basis of all civilization, the sacredness and necessary solidarity of the family. All carried this idea so far as to become in different degrees ancestor worshippers. Egypt indeed subordinated all her beliefs — in the sacredness of all life, in the presence of Deity in every part of nature, — to this idea, manifest in the great still existing pyramids, of the importance of having their ancestors still with them in spirit and able to be with them again in body at any time fate should so require.

But the human mind has not been satisfied to be forever looking back. It has proved its right to be what Christianity expects of it, the Judaic "image and likeness of its Maker" fulfilled in the divinely human, constantly developing life of the

Christ. By such inspiration we have gradually been able to draw the nice line between reverence for what is ancient, including those whose life we inherit, and worship of them. We have been taught indeed to hold the family sacred, yet not so sacred as to justify the destruction of individual members who did not promise it glory in their babyhood. Christianity has taught us the value of every human soul, not only by precept but by the experience which has given us some of the greatest blessings of life through men and women who, in the times when the collective family was supreme, would never have been allowed to live.

But a further claim is sometimes made for modern Confucianism. It is said to teach us modern Christians many lessons in simpler morality, especially in contentment with simpler living without all the contrivances of our present-day Christian civilization. But this Chinese contentment involves quiescence; it has added nothing to the sum of human knowledge or to the means of expression of human affection for hundreds of years. Surely it is more for the ultimate "light of the world" for us to take as a model a human Life in the process of infinite development; to agree with Him indeed that our truly human life "consisteth not in the abundance of the things that it possesseth," nevertheless recognizing the value for world-advancement of the great abundance of modern things, and the opportunity they give for choosing those that lead to the model life, and rejecting those which lead to mere distraction. Here again our Lord shows Himself the teacher of what a modern writer has well called the "religion of the golden mean," and on that account the more worthy as a world-teacher, bringing us not indeed the peace of quiescence, but at first a sword of constant struggle for that peace which the world cannot give.

When we turn to the Græco-Roman world we find its religion's main hindrance to progress in its distraction — a distraction incompatible with the very constitution of the human mind and its apparently instructive effort for unity of aim and worship. The one great spirit which amongst the more learned was held

to be somewhere within and behind all divine and human manifestations was too intangible, the many divinities of the vulgar were too tangible and too diverse permanently to influence world progress.

Here again Christianity comes in as the great reconciler as well as the conservator of all the best in the ancient systems; for it stands firm by its divine-human exponent, our Lord, a perfectly tangible human being, the manifestation, nevertheless, of His unknowable infinite inner nature. Some, poetic souls, especially, still feel regret that the many subordinate deities have been taken from us, the delightful gods of stream and lake, tree and mountain. But let them consider what were these lesser divinities but the effort to see and embody the human element that we all feel to be within every natural phenomenon.

If, then, our Lord is a divinely human being, as the Christianity of our new dispensation affirms, has He not Himself all the infinitely varied human traits which we think we see in the infinite variety of nature? Is it not more satisfactory to see in nature the great Humanity of which we know the outline, but which is ever presenting to us new details, than to see there a lot of unrelated abstractions of our own lesser humanity? Our God, who is both perfectly divine and perfectly, ideally human, must be recognized as the God, the source, the ideal form of all life, uniting all and making all knowable not as a unity of sameness, but of infinite diversity. If, with our enlightenment, we follow in the steps of all the great ones who have approached the heart of nature we do not lose that ancient sense of the presence of a personal God in each and every form of His created world; we should rather be justified in making not merely in imagination, but in fact, many shrines, here to our King of the lillies, there to our Father of the cornfields, to our Shepherd of the flocks and of the broad meadows where they feed, to our God of the solitude of the mountains, to our Lord of the sea and the rivers thereof; and in each would be a different figure yet a form of the one Being who is at the same time perfectly Divine,

yet perfectly and most diversely human, a satisfying light of the world of the imagination as of the world of fact.

Glance now for a moment at the great philosophical systems of Greece and Rome—the more abstract Platonism and Aristotelianism, the more outwardly practical Stoicism or Epicureanism—and see if a Christian philosophy has not included their truths, reconciled their difficulties, and added to them the new light of the world of thought which our Christian civilization now enjoys. Plato's pursuit of the idea, the underlying substantial entity in all things, is but the foreshadowing of the old Christian pursuit of the essential, the spiritual and eternal within the material and temporal; of our new Christian belief in the one Divine-Human God as the essential substance and the essential form of the whole phenomenal world of men and things. But where with Plato this was a mere doctrine of ideality leading to an academic abstraction, the absolute idea, with us Christians it has been and it should be a force pushing us through the present manifestation of things and circumstances to their essential meaning, which is thus always a divinely human meaning, always interpretative in terms of our human experience, always urging us therefore to our highest possible fulfillment, a perfected, eternally living humanity. The foreshadowing was an intellectual principle active in all exercises of the mind then as indeed it has been since; but the reality is the great world-force underlying all the true progress of the race.

And just as we may call the teaching of Aristotle the obverse of that of Plato, an applied or constructed idealism working in things and men and dividing them into categories according to their ideal value, so the Aristotelian philosophy adopted by Christianity in her middle centuries, was given its rationale by making it show the operation of one God in His works, and thus led directly to the most Christian because most truly theistic step yet taken by philosophy, the constructive idealism of the present day. But this again, for its appeal to average practical men, depends upon the view it takes of the God of whose operation it is the rationale, being the greater the more

humanly divine His operation is seen to be, and the less in proportion as that operation is conceived of as the mere underlying force of life. A humanly divine God can be to some extent understood, in being and in doing, and cooperated with by human beings; God as a mere energy must sooner or later involve some fatalism by just that much dehumanizing the men who profess to believe in it.

When we turn to the more outwardly practical fields, the ancient Stoic and Epicurean systems, the story is much the same; two apparent irreconcilables brought together and made a world-force by a truly conceived all-conquering Christ. The Stoic was the sage who must always preserve his calm. No misfortune must depress him, no success elate him. His effort was steady, uniform reaction approaching the passivity commended by the cults of the East. The Epicurean, on the other hand, must enter fully into life, must taste all pleasures to find out those most appealing, and pursue these, as the object of his life, in such a way as to avoid their opposing pains as well as the penalties of immoderate indulgence. But why? Why bear pain to no apparent purpose but that of waiting for its surcease in death? why pursue the pleasant never to find it entirely satisfying? Only Christianity could explain by the life example of the "Man of sorrows and acquainted with grief," who, nevertheless, "came eating and drinking," so that men said of Him, "Behold a man gluttonous and a wine bibber, a friend of publicans and sinners." It needed this atoning, this at-one-making life to tell the world of all time why and what to bear, wherein to find a pleasure that would never pall; to glory in suffering if, and only if, it let free the truly human soul; to rejoice heartily in and seek that joy which can endure unto everlasting life.

Here, then, we have our Lord Christ Himself in His life, and through His example, His church, when it is truly viewed as the exponent of Him, transmuting by His divine light and making contributive to the light of the world all those foreshadowings of His first coming, which, as we believe, were but the

decadent forms of earlier and purer thoughts about and worship of Him; reconciling divergencies, finding the true, which is the essentially human element in all, and making them one in Himself. Thus we have seen conservatism and the family, which had become a fetish, gradually take their true place and be made world-forces by a due admixture of progress and regard for the individual, if not from a physical then from a mental and spiritual point of view; thus were the many gods deprived of their separate divinity to be made at one as elements of the manifestation of the one and only Human-Divine God; thus objectivism and subjectivism became but the obverse and reverse of the same true Lord's operations; thus was preached the world's great gospel of sorrow as well as that of joy, and both made vital forces in our human development by being qualified by the standard of the one perfected Humanity.

On the same reasoning we may account also for the adoption by Christianity and the turning into world-forces, not merely of the philosophy but of the art, the architecture, the music, the ritual and service of the religions and civilizations it displaced. They were revitalized from the great source of vital energy; they were humanized and given perennial meaning and value to men by being made the vehicles of the worship of a divinely human life lived in a way hitherto unthought of — lived for mankind. At once the circumstance, the form, the religious aspirations, the religious pleasures of ancient times, that had lost their hold on men because lacking an essential meaning, are made permanent factors in human progress towards true manhood, satisfying because the copy of a divine manhood. Note, then, thus far that it was in Christianity, not as a mere system, a mere ecclesiasticism, but as a life that the Christ was able to fulfil His word, "I am the light of the world."

Let us now turn to the question why some of the existing rivals of Christianity and their rival founders have never and will never be able to make the same claim.

Still existent Judaism need delay us little. It has, as all we Christians think, been so well fulfilled according to its own

prophetic visions in the coming of Him who for us has so fully proved Himself the Messiah, that its present following, of about eleven millions compared with the five hundred and fifty millions of Christians, are left behind in world-progress as professors of a mere race-religion, which, by the very fact of its intense patriotism, cannot extend to others than Jews. Like all other merely national religions, it follows the fortune of the nation for whom it has existed, with whom it has lived and will likely die.

Mohammedanism claims two hundred millions of followers, as against the five hundred and fifty millions of Christianity. What are its claims to have become or prospects of becoming the light of the world? Those of its originator, a warrior chief of the Seventh Century, who compiled a Koran out of his readings in Hebrew and Rabbinic literature and his own imaginings; who gained not so much disciples as adherents, whom he armed, and by whose help he conquered large bodies of his countrymen. His religious contrast with Christianity has been well summed up in the sentences: "Christianity says God is love; Mohammedanism says God is will; Christianity says trust in God; Mohammedanism says submit to God." God then becomes a being far off, of arbitrary will, represented by His prophet of a like arbitrariness, who almost makes might right and justifies the worst moral relations of human beings. Mohammedan civilization has meant the arbitrary rule of the strong, the submission of the weak, and the lack of surety of life and liberty, the decay of art and letters, characteristic, as we know, of the countries which have adopted its system. To whatever extent Christianity and the Christ are the light of the world, Mohammedanism has been and is its darkness; the great foe of Christianity, providentially permitted, as we believe of the rule of hell, to hold in check those otherwise apparently incapable of any organized life, but sure sooner or later to die out and release those held within its bond whenever they will allow the reign of love to replace that of force.

Brahmanism and its child, Buddhism, which account for

another three hundred and thirty millions of followers as against the five hundred and fifty millions of Christians can never be regarded as having been any such inveterate foes of Christianity. They received their direction and later their name from the Buddha, a somewhat mythical prophet who lived in the Fifth and Sixth Centuries before Christ, whose life has been well popularized in Sir Edwin Arnold's earlier and finer poem than his "Light of the World," "The Light of Asia." The Buddha was a man claiming no divinity, of exemplary piety after his conversion from a life of luxury and ease, preaching essentially the so-called "four noble truths": 1, existence is suffering; 2, the cause of pain is desire; 3, cessation of pain is possible through the suppression of desire; 4, the way to this is the knowledge and observance of the "good law" of Buddha. The end is Nirvana, the cessation of existence, amounting practically to absorption in Deity. Here God seems to be made a sort of satisfied Absolute, in whom all is made one at last. The effort of the devotee seems towards being in very sooth as God, knowing good and evil, the effort, namely, to become so passive as regards the flesh and all of this life as to achieve a perfect contemplative unity with divinity in which all shall at last appear at ease and at rest. It is from this Hindu, Brahmanical, Buddhistic source that our modern missionaries, the Suamis and others, came who have made such an impression upon many in this country and the Occident generally.

Can we conceive of their missions being finally successful and converting us to the idea that their religion, or its main exemplifier, could have been or can be the light of the world?

We think not, and that upon many grounds of which we may perhaps cite three.

Under this system the whole purpose of the Creator towards men is apparently to spread, to increase, His own sense of absolute satisfaction. But He is conceived in the first place as the absolute, the perfectly Satisfied. How can this "perfect" state be rendered more perfect? Here would seem to be its

inconsistency, an inconsistency, moreover, resulting in almost eternal sufferings and resufferings on the part of His creatures solely to increase His own comfort.

Then, again, is a man whose whole life and circumstances seem to urge him to acquire true reason and independent individuality, to look forward to lose at the last that for which he has worked so hard by final absorption of his personality in that of Deity, in Nirvana?

And lastly, the Buddha is not an adequate exponent of human life: his life does not account for the existence of the powers we all believe to be human, still less for their development. Passivity is his aim; the eradication of all desire, not the subduing of some by glorifying others. While a good man, he was only negatively good, in no sense claiming to be or being divinely good, putting before us, neither by precept nor example, an everlastingly developing manhood, utterly unable, therefore, to be a continual spur to us to try to approximate the Divine Itself; urging in life an atrophied manhood, after death a lost manhood.

What is it then which we find all these rivals of Christianity lack which she has so preeminently contributed to our human progress? The very light of the world Himself, the Man-God, the Being so like us as to be a constant inspiration in our everyday moments, in our sorrow equally as in our joy, yet at the same time so far above us as to be a constant object for worship, adoration, and humble imitation. They can never be the light of the world because they do not know Him who was and is its only full light.

Why, now, if the preaching of the Christ has been and is the only true light of the world, why has it not in all these twenty centuries it has been proclaimed driven out the darkness of these other religions? That is a question which He alone could answer who knew the whole purpose of our Father and Creator in putting us upon this earth. No one can answer fully but Himself. They are bound up with all those questions of why He did not create us angels already, why Christianity itself

waited so many ages before it made its appearance. But while no one can answer such questions fully, each of us can answer at least some parts of them. The prime purpose of this world, as all Christians and all careful optimists believe, is to form a school of salvation for us men, one which will be a perfect school just as soon as that is best for us. To have a perfect state of action and reaction between Creator and creature (the only means of true comfort to both), the creature must have perfect freedom and the use of reason to seize or reject the opportunities for development which the school of earthly life provides. In the hereafter, being settled in the perfectly congenial company of those who have chosen a way of life, evil or good, similar to our own, we are not in quite the same freedom, being strongly prejudiced by our company and their influences towards the continuation of that form of life which we have chosen for ourselves here and which we there receive, if it be good, more directly and sentiently than here from its source, our heavenly Father. Now is a man's choice of good here, in the freedom of earth, easier in proportion to the development of his powers, mental, moral, spiritual—that is, is it greater the higher the state of civilization in which his life is cast? By no means. His choice always depends, not on the degree of attainment in development, but on the balance of his then interest in what to him is good over that in evil. It matters not, therefore, to what state of civilization a man attains, his ability for free choice is the same. The higher the creature's development, however, *the greater are his powers of response to his Creator in such good as he then chooses*. So the Creator is always working for such advance.

Why can He not then provide an advanced state at once? Because it would seem the advance must be such as the creature can obtain full cognizance of, full mastery over, full self-consciousness in. If he were a mere soul unhindered by matter, he would, doubtless, learn his lesson quickly, like any brilliant but superficial scholar, but not so as to acquire deep mastery and sure hold over it, rather so that it would be lost to him

perhaps as rapidly as it was gained. Matter, flesh, the world, with all their difficulties and temptations alike in a high as in a low state of civilization to be mastered, and all the development and self-poise such mastery alone can give, would seem to be the divinely appointed or permitted brakes on the wheels of progress of our souls, to make our souls appreciate and fully know the ground over which otherwise they would run too fast; they are like the cogs in the wheel of the clock that retard and regulate its motion and give it time, as it were, to look about itself between the ticks.

So it would seem that the Lord can give us pure Christianity only when we are ready to appreciate it; and can permit a perfectly Christian civilization only as we can truly use it.

And that is wholly in accord with His own life while upon the earth. He only achieved His own glorification by slow degrees, by passing through the valley of humiliation and only gradually approaching the perfection of light and life from which this earthly personality had been discreted for Incarnation. What He suffered, this bride, His church, those who try to compose it, must suffer. We must not shirk, as a modern writer puts it,* our Lord's own burden of disgrace; we must suffer with Him, and by suffering be made perfect, with the perfect, because the understanding, joy. Or, as it has been put again, the Lord's church, like His earthly body, must suffer dislocation, by reason of all the different factions that try to twist her from her true course, yet without fracture; the essential form of true Christianity will always be left intact; or, as we put it, a new Dispensation of the Church is always instituted out of the remains of and before the death of the old.

And this same line of argument is the perfectly logical answer to that other question we proposed to ourselves to face, namely, why, if the Christ and His Christianity are veritably the light of the world, they have taken so long to shine into the dark corners of our civilization; why, in short, there remain so many blots upon our so-called Christian civilization which are absent

*Fr. Devas, from whom the other quotations on this page are also taken.

from the simpler forms of life not yet under Christian influences — for instance, in China or old Japan. We must remember what we have already noticed, that from the moral and spiritual standpoint, civilization is rather a neutral than a positive quality. As Ruskin was so fond of pointing out, there is grave question whether the many new methods of living and contrivances of modern existence are, in reality, a blessing. They have involved such stupendous misery in the acquirement; and they still involve it in their exploitation; they often lead to a refined wickedness just as soul-destroying as the grosser evils of earlier periods.

And here many would-be Christians are at fault. As has been well said, "Instead of possessing their souls in peace, instead of knowing when it is the time to wait and be silent, they press for an instant solution, demand an immediate triumph, cannot suffer with their Lord or endure the appearance of uncertainty and defeat." And yet this is of the very essence of the Lord's life and of His church which we have already called the church of the golden mean, like its Master able both to suffer and wait when occasion demands, and when possible, to press forward.

And yet it is questionable whether much of this labor and patience with the darkness of our social system required of us Christians of to-day, and much of the slowness of the progress of Christianity amongst its foreign rivals, is not necessitated by our misunderstanding of the true meaning of the Church of our Master. Just to the extent that the church has lost its primitive, elemental character, and is trying to preach not a life but a system, whether we call that system a system of revealed truth or a scheme of salvation or a hierarchy; just to the extent that we all think of Christianity as in any sense a mere ecclesiasticism and not a method of living, to which the formal, the ecclesiastical, the dogmatic must continually minister, just to that extent are we trying to hide the great light of the world under a bushel; just to that extent are we all responsible for the present delay in that light reaching the dark spots of our civilization.

It is not the Christian civilization, which, as some claim has any dark spots, it is whatever of our civilization remains unchristian. The parts of our modern world which remain dark are those into which the great light of the world has not been allowed to shine. It is where our Lord's life of love and service, where His words such as those to "beware of covetousness," have not been seen or heard, that we meet with "that unscrupulous greed that grasps at its own present enrichment, all reckless of how the wealth may be won, all reckless of the consequences of that winning . . . where, too, the wealth thus ill-earned is not spent in that rational consumption that ministers to right living, but rather is written down in the books of the higher statistics as a negative acquisition and is speedily dissipated in senseless display or wasteful sensuality."

Again it is the divinely human life that has given, that can give, and is giving light in these our modern problems. As our Lord's life on earth was a gradual personal effort from humiliation to glorification, so it requires of all those who are in touch with these dark corners, a personal effort, which, if each in his place would make, would soon lighten their darkness. And it is as vain to look for other more sweeping remedies without this interior individual effort as it would have been to look for the establishment of a Christianity without a Christ. As Ruskin says: "There must be interior reformation, without which neither workman's insurance, nor factory laws, nor continuation schools, nor public baths and libraries, nor abundant leisure, nor high wages, nor short hours of work, will avail for social peace." It is the divine words lived as the incarnate Word lived them — words like, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" — that must stand in the future, as it stood in the past, "peacemaker between warring classes, between the embittered slaves and irresponsible masters of the Roman Empire, between the feudal lords and their serfs, between the burghers (*popolani*) and nobles (*grandi*) of the Italian republics, between the higher burghers (*popolo grasso*) and the humbler citizens (*popolo*

minuto) of the Italian cities, between employers and employed in the great industrial centres of our own day; urging again and again, amid chronic backslidings, the renovation of society" by individual imitation of that one great model of a human life making itself divine.

We have had, and we shall have more abundantly, true Christian progress in proportion as we do now, as was done in the past, to the upbuilding of all that is good in our world of to-day, leave our Christianity of formal, self-contained system conceived as a life-adjunct, for the Christianity which *is* the life, which qualifies its very activity; when it is with us present-day Christians as with those of old; when, for instance, it was by Benedictine monks who were not mere monks, that the overabundant forests of the northern plains were cleared, marshes drained, dry land irrigated, cultivation extended, refuges built for travellers, to say nothing of the salvage of Greek and Latin literature that threatened to disappear, as Babylonian and Phœnician had disappeared before them, but were saved by a then living church. In proportion as our aim is the cultivation of a human life with eternal possibilities always before it, an ideal gained solely from that one perfect human Life which showed us how it could become divine — in proportion as we aim at such a life, we may have again marbles and mosaics as of Santa Sophia, a choir as of Beauvais, a nave as of Amiens, a dome as of St. Peters to serve as its sanctuary; art, such as of the old masters, to serve its highest use in adorning and gracing that Ideal; a literature to expound it equal to and surpassing that of our present Christian civilization, which, itself, nothing in the history of the world has equalled — requiring in all these matters the utmost use of present human powers and the utmost development of them possible, seeing that it is an infinitely perfect Manhood that we seek to follow and express in finite, human terms.

Are we then justified in looking upon the Lord Jesus Christ in His glorification as the true and only adequate light of the world? We believe we are. The old religions which have

died had an unlimited idea of the family life. He has limited but re-inspired it by adding also the sacredness of the individual. The old systems of thinking had limited and irreconcilable notions of the ideal and the real. He has made the ideal illimitable, yet knowable and able to be followed in its real manifestation. The old philosophies had a hopeless sorrow, a joy unregulated but by selfish capacity; He showed the value and the mutual service of both when related to the truly human. The present Eastern systems logically terminate in a personality accepted as an evil necessity, finally, after much struggle, to be lost sight of in the divine; He teaches a personality to be so regenerated as to be capable of yielding us and our God eternal and ever fresh felicity. He teaches patience and hope in present difficulties. He provides no easy or general and so recognizedly inadequate solution of our present problems, but a solution in which each one can help, and such that if each one helped according to his place, we can all see would succeed. His service has already provided us with an architecture, literature, and art that has never been surpassed, but which shows infinite capacity for development if the great human-divine ideal be kept in view. Surely, surely He has justified, and can, if we, His followers, determinedly cooperate with Him, justify more and more His great claim, "I am the light of the world."

CHARLES W. HARVEY.

THE CHRISTIAN LAW OF MARRIAGE AND DIVORCE.

ONE'S attitude towards divorce will depend on his conception of marriage; and we may consider marriage from various points of view. In general, we may take either the New-Church view that marriage is a spiritual union, a *conjugium*, a union of state, not merely a *jugum*, that is, an external tie or bond between two persons; for the love which joins in true marriage is conjugal, the love in which two states become one, not merely conjugal, that is, the love which joins two persons; or we may take the natural worldly view that marriage is a relation between two persons determined by natural sexual attraction, and subject to the practical and personal convenience of the parties concerned.

In the former case, divorce is impossible and inconceivable. For the two persons whom conjugal love unites are really one, in spirit and in mind. Each becomes a part of the other, and neither lives without the other. This spiritual union pervades and controls their personal relations both to each other and to all the members of the social group. Any separation, social or spatial, is abhorrent and painful.

When, on the other hand, marriage is looked upon from the merely personal or worldly point of view, the whole aspect of the relation is changed. It is regarded primarily as an external conjunction, as a mutual agreement under the stress of sexual attraction and desire to secure sexual satisfaction. Other motives of a complex kind come in, of course, such as æsthetic sentiments, ethical, intellectual, and even social or industrial interests, but it is the sexual aspect and element that gives the union the proper character of marriage. Religious institutions, and especially the Catholic Church, have added a ceremonial and sacramental tinge and aspect, but from the merely natural

point of view, the relation is and remains a purely personal one and, therefore, under personal control.

In the New Jerusalem, that is, in the state of life where conjugal love exists and binds, divorce can have no place and no question of divorce can enter.

But, even in the New Church, we must recognize the fact that, under the imperfect human conditions which must forever prevail here on earth, it is difficult, if not impossible, to be certain in a given case whether the love which binds is really conjugal or merely conjugal. In other words, whether it is really an intimate, complete, eternal union of soul and spirit, or a merely personal union based upon natural affections.

Under these circumstances, the two views above mentioned lead to very important differences and problems. In either case, that is, whether marriage is regarded as a spiritual union or as a merely personal relation, conjugal love may, in some measure, actually exist in one or both parties; but whether it exists as a matter of fact or not, it makes a great difference whether the idea of such a love is cherished or not. In case the idea is cherished as something to be realized, all the partial and momentary experiences of life will be interpreted in the light of it; and where, as in the New Church, there is a complete doctrine as to the nature of the love, the whole life will be raised to the religious and spiritual plane, and the lower activities of life will be filled, enlightened, and controlled by the higher. So, for the sake of attaining and realizing what Swedenborg calls truly conjugal love, either party or both will excuse, overlook, and explain away personal differences or antagonisms; divergent tastes, habits, and interests will be tolerated; or absorbed into the larger view of the higher love.

But granted that true marriage is a spiritual union of the kind described, and that the marriage institutions, civil and ecclesiastical, have such a marriage in view, it is evident that these institutions are of themselves powerless to effect directly and completely a union which exists primarily as a mutual relation between certain interior states of the parties immediately con-

cerned. It follows that such marriages as actually take place in the world about us are various in character and determined in fact only by the civil and ecclesiastical institutions, but more truly and essentially by the states of mind and heart of the parties themselves. The church and the state have to assume, they cannot insure, that the proper relation exists between the parties who apply for the marriage license and present themselves at the altar. Even the marriage vows, which the church usually imposes, although a natural and more or less complete expression of the feelings and purposes of the married partners, do not, even when faithfully and religiously observed, imply necessarily any spiritual union, or any one sure and definite mutual relation; for the reason that these vows may be variously interpreted and may mean different things for different people. The vow to love and to cherish to the end of life may be, to all appearance, fulfilled, and yet no mutual affection or interior bond exist.

Since, then, it is impossible to tell *ab extra* whether the relation between the parties to the marriage contract is a spiritual union or not, the practical existence of the marriage relation must involve other considerations, namely, it must be a moral, civil, and ecclesiastical union as well. In short, even from the spiritual point of view, the church and its ministers must be prepared to deal with various degrees and kinds of marriage. The ideal of marriage must, by all means, be upheld and enforced, but the question will inevitably arise, in cases of marital trouble, what practical advice and instruction should be given? Even when people marry in good faith and love, disillusion, disappointments, differences, conflicts, come; the tie of mutual affection weakens, they drift apart, and finally long to separate. What should they do in such cases? What should the church say to them?

This question becomes all the more inevitable and urgent when marriage is viewed from the merely natural and worldly standpoint. For here personal considerations are supreme and controlling. From this point of view there is no single stable

interior state or relation which may serve as a standard and a test by which to conceive and determine the real and constant nature of marriage. Besides sexual attraction, there are various personal interests such as a passing fancy, the enjoyment of beauty, organic impulse, companionship, desire to escape the burdens of poverty and the struggle for existence, comfort, station, wealth, etc., any one or more of which may constitute the motive and the tie. It is obvious that these considerations have their origin and sanction in personal convenience. If, for example, a man marries for money, he will feel himself competent to decide how far he shall sacrifice his comfort in other respects to retain the advantages of wealth. If again the man and the woman marry for companionship, or even for love, however sentimentalized and refined, they will, so long as they view their relation as a merely personal one, feel themselves justified in severing the relation so soon as they find it disappointing, inconvenient, and burdensome.

This situation is aggravated by the fact that in certain quarters a growing radicalism is attacking both the institution of marriage and the marriage relation itself. Under the influence of this revolutionary spirit and teaching, a considerable number of people have come to look upon marriage as entirely a personal and practical matter in which neither church nor state has any absolute authority or controlling interest. Such a view insists upon the greatest freedom in making and unmaking marital engagements. People who hold to this view seek only personal satisfaction; they are prepared for no disillusion; they tolerate no disappointment. If their anticipations of perfect harmony and bliss are not fulfilled, they are ready to terminate the engagement and make a new one, and repeat this until success is attained or hope and interest fail and they abandon the pursuit. Under actual human conditions such a course would be hopelessly immoral and anti-social; but, however brutal in its outcome, it no doubt rests upon a genuine human sentiment, and, as such, institutions must deal with it. Neither church nor state can hope to eradicate primary human impulses.

The purpose of regeneration can only regulate and subordinate them. Men and women will always marry and remarry. Some marriages will be successful, others failures. Many will hover between success and failure.

What should we, ministers of the church, say and do in cases where failure threatens? We should uphold the ideal, of course, and give all the instruction the church places at our command. But suppose in spite of all our efforts the worse comes to the worst, and the question is asked, "Shall we get a divorce or not?" Obviously, the church must answer this question in terms of the Christian law. Under the Christian law, what can the church say to such people? Must it say, "There is no alternative but to continue living together"? "Whatever your differences, disagreements, and difficulties, you must subordinate them to the purposes for which the institution of marriage exists." "The obligations which you have assumed are not affected by either your unwillingness or your misfortunes."

But suppose they say, "We appreciate all that, and we have tried hard to realize the conditions of a true marriage; we have found it impossible. Our differences are so great and they have developed so much opposition and antagonism that the situation is intolerable. To call it marriage is an empty mockery and to force its continuance would be extreme cruelty." Shall we say to such parties, "Yes, your marriage is a hopeless failure. You are separated in soul and spirit; bodily separation would only be the expression of the fact that you are no longer to each other husband and wife? The best thing for you to do is to get a divorce". It is possible that we might in certain cases give such advice with a considerable degree of confidence, but probably there would always linger some doubt as to whether the marriage bond had been entirely broken, and consequently whether we might not have helped to reestablish the marriage in its true intent and completeness by giving different advice.

In view of the difficulties and uncertainties of the situation

and mindful of our responsibilities in such cases, we need first of all to be clear as to what the Christian conscience requires of us. Some rule of action we must have, otherwise we will be tossed on the waves of momentary feeling. We have found no such rule by analysis of actual conditions. The marriage tie is so complicated and so profound that we are unable to assert in any specific case either its complete existence or its entire absence. The degrees of separation are so various that we cannot estimate them by any fixed standard.

But there is one law by which, in any case, we are surely bound, and that is the law of the Christian life, as it is revealed in the Word of the Lord. What, then, is the Christian law of marriage and divorce? Our question was asked by the Pharisees of old. And the Lord's answer is our guide. The Pharisees asked, "Is it allowable for a man to put away his wife?" (MARK x. 2), or with more specific reference to historical controversies, "Is it allowable for a man to put away his wife for every cause?" (MATT. xix. 3.)

To neither of these forms of the question did the Lord give a direct answer, but in both instances referred the Pharisees to their written law. "What did Moses command?" He said, (MARK. x. 3.) And in MATT. xix. 4-6, He replied:—

Have ye not read that He which made them from the beginning made them male and female? And said for this cause shall a man leave father and mother and shall cleave to his wife. And they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder.

In other words, the Lord, instead of answering their question directly made use of the opportunity to reveal to them the true nature of marriage; and to us He teaches in these same words the Christian law of marriage. Marriage is a relation between man and woman ordained and established by the Creator, such that it supercedes all other human relations, even that of parent and child, and cannot be sundered by man. Husband and wife become one flesh. They are no longer two. The will and thought of the husband are also in the wife, and so too the will

and thought of the wife are likewise in the husband. The two feel, think, and act as one. Such a union is grounded in the respective natures of man and woman. They are so created, and when they live in accordance with the laws of their nature, the forces of the divine life make them into this form of union — a union so intimate, so complete, and so blessed that it is the most perfect symbol of the relation between God and man, between the Lord and His church.

But if this is true, if marriage is such, how is it that the separation of married partners is possible? Why is there so much unhappiness and misery in married life? Why is it that divorces are so frequent?

It may be said, of course, that where there are true marriages, the separations do not occur; in other words, where God hath joined together, no man does or can put asunder. Conversely, it may be argued that where the separations do occur it is conclusive evidence that there has been no true marriage. This is as much as to say that as marriages go, some, those which remain intact, are true, others, those which end in separation and divorce, are not. Obviously, this is a purely pragmatic test, but such a view in no way enlightens us as to whether, in a given case, separation and divorce would be right or wrong, for every marriage when it takes place is assumed to be true, and, consequently, any subsequent separation and divorce will have to be justified by considerations which lie quite outside the distinction (*ab initio*) between a true marriage and a false one. If, then, marriage is a divine institution and an indissoluble union, why do separations actually occur? Why are divorces allowed?

For Christians, the question of the Pharisees meets the issue. "Is it allowable for a man to put away his wife?" the Pharisees asked. "What did Moses command?" the Lord replied. "Moses," they answered, "suffered to write a bill of divorcement and put her away." When on another occasion, they asked, "Is it allowable for a man to put away his wife for every cause?" and He made the answer, "Have ye not read," etc.,

the Pharisees urged, "Why then," if the law of God is such, "did Moses command to give a writing of divorcement and put her away?" Now we have the answer which we must accept as our guide, the answer which the Lord Himself gives to the question which arises from the apparent conflict between the law as it is in Genesis and the law as it is in Deuteronomy. It must be our answer to the question which arises in view of the difficulty of reconciling marriage as a spiritual union with marriage as it actually exists among men. The answer is:—

Moses, because of your hardness of heart suffered you to put away your wives, but from the beginning it was not so. From the beginning God made them male and female. For this cause shall a man leave his father and his mother and shall cleave to his wife, and they twain shall be one flesh: so then they are no more twain but one flesh. What, therefore, God hath joined together let not man put asunder.

It was this hardness of heart that explained why Moses made that concession.

So now it is hardness of heart that explains why so many marriages end in separation and divorce. It is the law of God written in their hearts that explains why husband and wife leave father and mother and cleave to each other. It is an actual fact that the young man and maiden under the spell of marriage love do in their hearts cling closer to each other than to father and mother. They go out from the parental roof deliberately and willingly to become no more twain but one flesh, so bound together that no man can put them asunder. It is hardness of heart, the personal selfish interests, affections, and desires of each that alone can and does sunder them. It is as inevitable that hardness of heart should separate as it is that love should bind; and consequently so long as hardness of heart exists in the souls of men and women there will be separation of husband and wife of one kind and degree or another. But whether there should be divorce is another question.

It is true that the law of Moses, because of hardness of heart, allowed divorce and commanded that a bill of divorcement

should be given, but for Christians, and, in particular for us of the New Jerusalem, it is a question how far we should make concessions to the evils of the unregenerate, to the selfish propensities and practices of the natural man. It is written in our law and spoken both to the Pharisees and to the disciples, "Whosoever shall put away his wife and marry another, committeth adultery" (LUKE xvi. 18). The law is unqualified. Without exception, remarriage, certainly, if not divorce, is declared to be adultery, and so forbidden absolutely.

True, it is also said to the disciples, as well as to the Pharisees, "Whosoever shall put away his wife except for the cause of adultery and shall marry another committeth adultery" (MATT. xix. 9). Here an exception is made in the case of divorce for adultery. Except in this case, all remarriage is adultery and so forbidden. This is plain. But how about divorce? Remarriage, under the specified conditions, is certainly forbidden, but in the case where the divorce is granted on the ground of adultery, remarriage is not adultery and, therefore, presumably, not forbidden. If, then, divorce upon this ground allows remarriage, it would seem that we are here taught in the letter of the Christian law that adultery destroys the marriage relation. Divorce, in this case, and also remarriage are simply forms in which the recognition of this fact is expressed by both the state and the church. On the other hand, it would seem to be the Christian law, that, in cases where remarriage is forbidden, the marriage tie is unbroken even if the parties have been divorced. In other words, the marriage relation is such that it may be destroyed from within by adultery, but not from without by the agency of the human institutions of Church and State in granting divorce.

According to the Christian law, then, unless other reasons intervene, it is allowable for a man to put away his wife because of adultery and marry another. If husband or wife commits adultery, the marriage is destroyed, the bond of union is severed. The guilty party may be divorced, and the innocent party may marry again, or at any rate, the remarriage of the innocent party

would not be adultery, and so would not be forbidden on that ground. As to the status of the guilty party, nothing is affirmed specifically, although it is said, generally, and applying to either party, "Whosoever marrieth her that is put away committeth adultery." This, however, may be understood to refer most naturally to the case where the divorce was given for other reasons than adultery, for, in these cases, as we have seen, the marriage tie is not severed by the divorce and consequently the remarriage of either party would be adultery.

What, then, as Christians, shall we say? Is it allowable for a man to put away his wife or not? We can say, of course, as a matter of law, "What God hath joined together let not man put asunder"; and, as a matter of fact, we can say that the marriage relation is actually such that it cannot be sundered *ab extra*. But it can be sundered *ab intra*, and, as a matter of law, divorce may be granted as a concession to hardness of heart. The Lord recognizes the concession and its ground, and does not abrogate it. Hardness of heart is still with us, though it must ever remain without the Holy City, the New Jerusalem, for "without are the dogs, and the sorcerers, and the adulterers, and the murderers, and the idolaters, and every one that loveth and maketh a lie." In the New Jerusalem there can be no divorce. From hardness of heart there may be separations, and adultery, and divorce among men, but all these things lie outside the life of the New Jerusalem. The act of adultery puts one outside the pale of the New Jerusalem, though possibly separation and divorce do not.

The substance of the Lord's answer is that there shall be no adultery in the Christian life. In so far, then, as divorce implies adultery as a consequence or as a purpose, it is forbidden, and this implication holds in all cases except when the divorce is because of adultery. The law is:—

It hath been said, whosoever shall put away his wife, let him give a writing of divorcement. But I say unto you, whosoever shall put away his wife saving for the cause of adultery, causeth her to commit adultery, and whosoever shall marry her that is put away committeth adultery. (MATT. v. 31, 32.)

In other words, since divorce leaves the parties in a position to marry new partners, and inasmuch as nothing has intervened, except in the one case, to destroy the marriage relation, this position is, therefore, an adulterous one, and for either to marry another would be adultery. We must say, then, that while the Lord did not abrogate the Mosaic concession, He did qualify it by the injunction that divorce must not lead to adultery. Therefore, except with this restriction, we cannot say that the Christian law forbids divorce.

It seems, then, that the proper and final answer to our question is that according to the Christian law, a man may use his own judgment in obtaining a divorce, but except in the one case, the divorce cannot allow remarriage. Of course, what is true for the man holds also for the woman.

LEWIS F. HITE.

ANIMALS, APPARENTLY NOXIOUS, ANTECEDENT TO MAN.

It is well known that the facts of geology appear to show that long before the date of any human remains that have been discovered, the earth teemed with animals some of which appear to have been such as are called by Swedenborg evil uses. And how these apparent facts of geology are to be reconciled with the very emphatic and very rational teaching of the Writings that evil uses were not created from the beginning, are only from hell, and so did not come into existence until after the creation, the degeneracy, and the fall of man — has long been a question of interest, and sometimes of perplexity; for it has been rather a favorite point of attack by those who would discredit the new revelation.

Swedenborg's statement of the doctrine is as follows:—

Evil uses were not created by the Lord, but sprang forth together with hell. . . . By uses, here especially treated of, are meant all things that appear on the earth, as animals of every kind, and vegetables of every kind. Those of both that are of use to man are from the Lord, and those that are hurtful to man are from hell. . . . Things that are hurtful to man are called uses, because they are used by the evil to do harm; and also because they serve to absorb malignities, and thus also for remedies. Use is applied in either sense, like love; for there is good love and evil love, and love calls everything that is done by it a use. (*Divine Love and Wisdom*, 336.)

By evil uses on earth are meant all things that are noxious, both in the animal and the vegetable kingdom; and also the noxious things in the mineral kingdom. It is not necessary to enumerate all the noxious things in these kingdoms. . . . For information it will suffice here to name some of them. Such in the Animal Kingdom are poisonous serpents, scorpions, crocodiles, dragons, owls, mice, locusts, frogs, spiders; and flies, drones, moths, lice, mites,— in a word, things that consume grasses, leaves, fruits, seeds, meat, and drink, and are noxious to beasts and men. In the Vegetable Kingdom they are all malignant, virulent, and poisonous herbs; and pulse and shrubs of like kind. In the Mineral Kingdom they are all poisonous earths. . . . Evil uses are all things that are opposite to good uses. (*Ibid.*, 338.)

All things that are evil uses exist in hell, and all that are good uses exist in heaven. . . . Nothing whatever comes into being in the natural world which does not derive its cause and origin from the spiritual world; and good is from the Lord, and evil is from the devil, that is from hell. . . . In heaven all things that are good uses appear; in hell, all that are evil uses, such as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls, bats, rats, and mice, frogs, locusts, spiders, and the many kinds of noxious insects; there appear also hemlock, aconite, and every kind of poison, both among herbs, and in the ground. In a word, all things that are hurtful to and kill men. Such things appear to the life in the hells, just like those that are upon and in the earth. It is said they *appear* there; and yet they are not there just as upon earth, for they are but correspondences of the lusts that spring from their evil loves, and present themselves in such forms to the eyes of others. Since such things are in the hells they therefore abound also in filthy odors, cadaverous, stercoraceous, urinous, and putrid—in which the diabolic spirits delight, as animals do in things that have an offensive smell.

From these facts it is evident that they did not in the natural world derive their origin from the Lord, and that they were not created from the beginning, and did not spring from nature by her sun, but that they are from hell. That they are not from nature by her sun is very evident from the consideration that the spiritual flows into the natural, and not the reverse; and that they are not from the Lord is also evident, because hell is not from Him, nor therefore anything in hell that corresponds to their evils. (*Ibid.*, 339.)

The beasts and wild beasts whose souls are similar evil affections,—such as mice, venomous serpents, crocodiles, basilisks, vipers, and the like, with the various noxious insects,—were not created from the beginning, but originated with hell, in stagnant lakes, marshes, putrid and fetid waters, and where there are cadaverous, stercoraceous, and urinous effluvia, with which the malignant loves of infernal societies communicate. That there is communication with such things it has been given me to know from experience. There is in truth, in every thing spiritual, a plastic force where homogeneous exhalations are present in nature; and there is also a propagative force in every thing spiritual; for it forms not only organs of sense and motion but also organs of proliferation by wombs or by eggs. But from the beginning only clean and useful beasts were created, whose souls are good affections. (*Apocalypse Explained*, 1232.)

It will be noticed that in enumerating examples of the evil uses among animals, the author includes several that do not appear in this world, and are regarded as fabulous,—the cocka-

trice, the basilisk, and the dragon. He undoubtedly had in mind while writing such also as he had seen in the spiritual world; for he had just said, in n. 120c,—"I have also seen composite animals there, such as were seen by the prophets and are described in the Word."

In the effort to defend the Writings as to this teaching respecting the origin of evil uses, it has hitherto not generally been questioned that some of the paleozoic animals on the earth really were evil uses, and noxious, in the sense intended by Swedenborg. And it has been supposed, among other conjectures, that this earth may, in its early ages, have been contaminated by influence from the hells of other and older earths, on which man had previously fallen. But we are very distinctly taught that:—

All the inhabitants or men of every earth, after passing through their life in the world become spirits and remain near their own earth. (Earths in the Universe, 127, *et al.*)

And in visiting other earths, — or what is equivalent, in visiting spirits who were from other earths, — Swedenborg had to pass through a succession of states corresponding to the vast distances of inter-planetary and inter-stellar spaces, before he could reach their state and come into their presence, so as to have communication with them. (*Ibid.*)

Thus it appears that in no case would a newly created earth become subject to evil influences from the hells of older earths whose inhabitants may have degenerated, even if there were such, — as to which we have no information. Or, if it be assumed that this could be, and was in any case, it would not solve the problem as to the origin of evil uses, but would only throw the question farther back into the ages, to the time when such degeneracy and infection did actually first begin.

But apart from this, it is but rational to assume that the beneficent divine Creator would not permit a pure and virgin earth, antecedent to the creation of man upon it, to be subject to noxious influences from the hells of any other earth, — if such hells existed.

Geology has no adequate data by which to make any estimate of the countless æons that the earth may have been in forming, and being fitted for the abode of man; nor for how many myriads of ages, perhaps, man may have existed on some part of the earth,—nor even of the vast periods that must have elapsed since the date of the earliest human remains that have been discovered. And there are not sufficient means to determine whether the bulk of mankind, in different parts of the earth, may not have been making their slow and innocent progress up from the initial state of pre-Adamite undevelopment, while already others who had attained the Adamic state were passing through the long succession of generations of their Golden Age,—which the divine Word records, of which poets mysteriously sung, and which constituted the full and perfect celestial infancy of the race. For in its earliest ages, as now, the human race must have been a composite man, a *Maximus Homo*, and not all of them would be of its vital organs, the heart and the lungs, and be immediately and equally receptive of divine revelation. But even of their Golden Age a simple pastoral people, not having attained the art of writing yet, would make no records, nor leave any enduring monuments behind. If any memory of them lived it could only be in tradition.

But although these vast geologic periods may not be counted in years, they may approximately be measured in comparison with each other, and with the order of succession of the ages; and geology does show, by testimony of the solid rocks, and of the earth, that for a long period prior to the discovery of any relics of man there existed animals, of the present fauna, which from their forms and other apparently significant circumstances are inferred to have been of noxious character. Among the noxious animals named by Swedenborg as examples are scorpions and crocodiles. And geologists tell us of remains of scorpions as early as the Carboniferous era, which is the most ancient of the Secondary epoch; and of crocodiles in the Trias; and yet none even of the lowest order of mammalia appear until long after the Trias, in the Oolitic formation; and none of

the carnivorous or herbiferous mammals until the lower Tertiary or Eocene period. And in all this vast succession of ages, not only are no traces of man to be found, but, until the more recent of the Tertiary formations there were no traces of the existing species of mammalia. Nor did the conditions yet exist that seem to be suitable to human life. Such conditions may, however, through climatic and other unknown diversities and changes, have existed in some parts of the earth much earlier than in others.

In truth, the geological evidence is strong that man was not placed on the earth until after the creation of the existing fauna and flora,—though these may have been created much earlier on some parts of the earth than on others. Some plants, doubtless, and some species of animals have since become extinct, both among the quadrupeds and the birds — like the mammoth and the dodo — but the book of nature reads, that all was created successively upwards through the ages and prepared for man, and that creation culminated in him. And this is according to the order that was revealed to Swedenborg:—

The Human Race is the basis on which heaven is founded. Because Man was the last created, and that which is last created is the basis of all that precedes. Creation began from the inmost or supreme, because from the Divine, and went forth to the ultimates or extremes, and there first subsisted. The ultimate of creation is the natural universe, and in that the terraqueous globe and all things thereon. When these were finished then Man was created, and in him were collated all things of Divine order from the first to the last. So that Man was made Divine order in form. (Last Judgment, 9.)

This doctrine is again more fully set forth in the work on “Divine Love and Wisdom,” 65, as follows:—

The uses of all things created ascend by degrees from the ultimates to man, and through man to God the Creator. The ultimates are all and the several things of the Mineral Kingdom,—which are materials of various kinds, of stony, saline, oily, mineral, and metallic substances, superadded to the soil consisting of vegetable and animal matters reduced to the finest mold. In these lie hidden the end, and the beginning also, of all the uses that come of life. The end of all the uses is the endeavor to

produce them; and the beginning is the energy put forth from that endeavor. These are of the Mineral Kingdom.

The Mediates are all and the several subjects of the Vegetable Kingdom, which are grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for all and the several subjects of the Animal Kingdom, the imperfect as well as the perfect; they nourish them, delight them, and enliven them,—nourish their bodies with their materials, delight their senses with their taste, odor, and beauty, and enliven their affections. And there is in them an endeavor to do these services, from life.

The Primary things are all and the several subjects of the Animal Kingdom. The lowest therein are called worms* (*vermes*), and insects; the mediates there are birds and beasts; and the highest are men. For there are things lowest, mediate, and highest, in each kingdom; and the lowest are for the use of the mediates, and the mediates are for the use of the highest. Thus do the uses of all things created ascend in order from the ultimates up to man, who is the first in order.

By this divine order of the creation, so clearly taught both by science in its book of nature, and by revelation, it appears that each successive grade of life was created for the use and sustenance of the next higher. And all for man; and that all the successive grades of created life are in essence embodied in him. Every preceding grade and form of organic life, from the lowest upwards, has essentially its counterpart and its representative in man. No degree or form can be wanting to the perfect chain. And this divine order of creation, of nature and of man, is confirmed and illustrated, as by an image, in the similar order of development of the fetus in the womb.

In the light of this great and most rational doctrine respecting the order, and the successive grades of uses of the creation, it seems clear that a fundamental mistake has been made in assuming, or admitting, that the hideous and apparently predaceous animals of any of the geologic ages antecedent to man were really evil uses, and noxious, in the sense of the terms as used by Swedenborg. Man, equally before the fall and after it,

* Under the Linnean system of classification, in vogue in Swedenborg's time, the class *vermes* (worms) embraced all the subjects of the Animal Kingdom below the order of vertebrates and insects.

had in him, as a part of his nature, all the lower degrees of animal life,—and could not have been man without them. The reason why every man — every angel, must first be born into this world, and begin his eternal life here, is that he must have this counterpart to the spiritual, this lower physical and animal nature, as the enduring, fixed foundation of his eternal manhood.* Yet all the degrees and forms of this lower manhood, in themselves, look outwards and downwards to the earth for their gratification. If however they are kept subject, in the order of their creation, they are but the necessary and obedient servants of the higher manhood; and while thus held in their true order they are bent to look upwards towards the Lord and heaven, even in their sensuous enjoyments,—so that then even all man's bodily and sensual acts, in the words of the Apostle, "whether he eats, or drinks, or whatever he does, all is to the glory of God."

Throughout the whole order of the creation there are and must be these two counteracting forces or inclinations, either of which if left to itself, undirected and uncontrolled, would tend to destruction. These two forces keep the planets in their orbits about the sun, and make the stupendous and wondrous harmony and music of the spheres. Either force by itself would be destructive; the centripetal alone would draw the planets to the sun, and merge them in its own fire; the centrifugal alone would send them away from the sun, to be lost or wrecked in illimitable space; but exactly balanced by divine order between these two in themselves terrific forces, they are made the fundamental cause of all the serenity, peace, harmony, and blessedness of the created universe,—so that in the very lap of these two mighty contending powers we may safely lay us down in peace and sleep because the Lord sustaineth us. (Ps. iii. 5.)

Exactly parallel and correspondent to this is the normal and pristine balance, harmony and tranquillity between these two

* Hence the retention by the spiritual body, after the death of the natural, of a certain *limbus* from the purest and inmost substances of nature. (True Christian Religion, 103; Divine Love and Wisdom, 388.)

opposite natures and tendencies in man, as exemplified in the divine order of his creation. It is true that the earth, in the earliest stages of its development, brought forth only the lowest forms of animal and vegetable life. It was fitted for and could produce and sustain no others, and such for the time prevailed. It is true that in one of these early stages, of very long duration, — called by geologists the Age of Reptiles, — the earth teemed with apparently loathsome reptiles. Serpents and lizards and other reptiles, many of them of enormous size and of hideous aspect, inhabited earth, air, and water. As the earth in its progress became fitted for other and higher forms of life these gradually diminished and mostly became extinct; but some of them remained through all the ages, and became coeval with man. Some of these now, since the degeneracy and fall of man, are venomous, destructive, and noxious to mankind. But geology has no particle of evidence that any of them in those early ages were venomous, or would not have been instinctively in awe of, and not destructive to man. Their form and structure show apparently that many of them were predaceous, — that is, that they seized other animals for food. But other animals were created to be food for them. To take the food which the divine Creator had provided for them was not in itself out of order and noxious, in any true sense of the term. The lower animals are “for the use” of the higher; and this is their use. Such is the whole economy of the Animal Kingdom, and of the creation. We do not account the feathered songsters of the meadows and the woods noxious and cruel, because they feed upon the worms and insects that otherwise would devastate the fields. That they do this is of the divine wisdom and mercy, — and is their substantial use and service, directly and indirectly, to mankind. So prolific are many of the lower subjects of the creation, that, if not consumed for food they would quickly overrun and possess the earth. This so abundant universal provision for food, which unused would be destructive, is itself evidence that it is of the very economy of the Divine Providence in nature that animals are created for the

sustenance of other animals; and that the taking of animals, great and small, for food, is not in itself out of the harmony of divine order. "They wait all upon Thee," says the Psalm, "that thou mayest give them their meat in its season." (civ. 27.)

Swedenborg's explanation of what he means by "noxious" and "evil uses" should be taken note of. And it should be noted that his definition relates essentially and directly to the relations and effects upon men,—because man is the prime object and culminating purpose of the entire creation. "Evil uses," he therefore says, "are all things that are hurtful to and kill men"; and again,—“In a word, they are things that consume grasses, leaves, fruits, seeds, meat, and drink, and are noxious to beasts and men,”—to beasts, as well as men, because beasts were created for and are of indispensable use and service to men. Not all consumption of these, therefore, is "noxious." Horses, sheep, and kine, for example, consume grasses, fruits, and seeds, and are not noxious. They render man service for their food.

Another characteristic of many of the paleozoic animals was that they were of hideous aspect,—armed with terrible teeth, and clad in coats of mail. But their armour, and their means of seizing and securing their prey, must be suited to their rough surroundings and to the kind of prey that constituted their food. They were types and representatives of the lower sensual, reptilian things in man as they are in themselves; and they are in themselves loathsome, as they actually are seen to be in the lowest victims of human sensuality. They are the creeping things in man, next to the earth,—actually necessary to his conscious existence as a corporeal being in a physical world, and, though in themselves of hideous aspect, yet, seen in harmonious, orderly subserviency to the higher spiritual manhood, are comely and beautiful. Says Swedenborg:—

The *proprium* of man [in itself] is nothing but evil, and when presented to view is most hideous; but when innocence and charity from the Lord are insinuated into his *proprium* it appears good and beautiful, . . . as one

may see in infants; for while they are loving each other and their parents, and their infantile innocence beams forth, their evils and errors,—not merely do not appear, but are even pleasing. (*Arcana Cœlestia*, 164, 154, *et al.*)

It is to be noticed that Swedenborg's classification of the animal kingdom is not primarily and merely according to the visible facts of their physiological structure and organization, but according to the higher or lower degree and order of their use to men,—which is the order in which they were created, and the order of their correspondence. Yet if correctly seen and understood, the facts of their organic form and structure as observed from without by naturalists and the facts of their organic adaptation for use, as seen by spiritual light from within, must and do actually coincide, because they correspond, as cause and effect, and as substance and form. According to this view of them, Swedenborg denominates the subjects of the two kingdoms perfect, less perfect, and imperfect. His statement of the classification is as follows:—

There are in the natural world three degrees of ascent; and three degrees of ascent in the spiritual world.

All animals are recipient of life. The more perfect animals are recipient of the life of the three degrees of the natural world; the less perfect are recipient of the life of two degrees of that world; and the imperfect are recipient of one degree of it. While man alone is recipient of the life of not only the three degrees of the natural world, but of the three degrees of the spiritual world also. Hence it is that man can be elevated above nature,—which is not the case with any animal. (*Divine Love and Wisdom*, 66.)

All animals, the larger and the smaller, derive their origin from the spiritual in its ultimate, which is called the natural. Man alone derives his origin from all the degrees,—which are three, and are called celestial, spiritual, and natural. Since each degree of altitude or discrete degree lessens from its perfect to its imperfect by continuity, as light does to shade, so also do animals. There are therefore the perfect of them, the less perfect, and the imperfect. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others of the herd and of the flock; the less perfect are birds; and the imperfect are fish and shell fish,—which because they are the lowest of that degree are in shade while those are in light. But as they all live only from the ultimate degree of the spiritual, which is called the natural, they cannot but look to the earth, and look for sustenance there, and to their companions for propagation. The soul of them all is a natural affection and appetite.

So with the subjects of the Vegetable Kingdom, which also are perfect, less perfect, and imperfect. The perfect are trees bearing fruit; the less perfect are vines and shrubs; and the imperfect are grasses. But the subjects of the Vegetable Kingdom derive from the spiritual whence they are that they are uses; and animals, from the spiritual whence they are, that they are affections and appetites, as was said before. (*Ibid.*, 346.)

It is observable that among the examples given, to illustrate these classifications none are named of the class of less perfect animals but their highest type, the birds; and none of the imperfect but their highest type, the fishes,—the lower shades of animal life in each of these degrees, such among the less perfect as reptiles, and insects, in their long descending scale of shades and degrees, and the worms and molluscs in theirs, are not named. And so in the vegetable kingdom, none of the class of imperfect are mentioned but its highest type, the grasses. But in both kingdoms all the long line of lower forms and types of organic life in each degree is involved and included, down to its lowest, as “each degree lessens from its perfect to its imperfect as from light to shade.”

Now, in the earlier paleozoic ages, in the age of reptiles for example, the higher forms of animal life did not yet exist. By the testimony both of Swedenborg and of science, none of them were created until many ages afterwards. It is clear then that they were not created for the sustenance of these lower animals which had existed countless ages before them; and are therefore not the proper food of such survivors of them as have continued, and are coeval with man. Is there not, then, reason to believe that, until the divine order and harmony of the creation were disturbed by the degeneracy and fall of man, the order of the animal kingdom was such that each kind fed instinctively upon that which was of lower use and correspondence than themselves? And that, in consequence of the fall, and of the disorder that thus entered into the animal kingdom, not only were there new creations of noxious animals from the hells, but that many species which were harmless before the fall afterwards became destructive and noxious, and only then began

to prey upon animals of higher use and correspondence. Some of the carnivora which now are very dangerous and destructive, are of holy correspondence in the Word. The lion, for example; and among birds, the eagle. The fact is that so far from the truths of science being at variance with, or casting any doubt upon the teaching of Swedenborg in relation to this matter, they most remarkably confirm it. Since the body of known geological facts has become large enough and sufficiently comprehensive to be intelligently read, in their order and relation, the story of the rocks as told by geology is found to be exactly and most strikingly coincident with the course and order of the creation as it had been revealed through Swedenborg,—revealed long before the discoveries of geology were made. The works on, “The Last Judgment” and on, “The Divine Love and Wisdom,” quoted above, were published, the first in 1758, the other in 1763. The facts of geology then known were so few, and so detached as not yet to have given so much as an intelligible hint of the great lessons that unborn science had to unfold. It may truly be said that very little even of the alphabet of the science of paleontology had then been discovered, and that little was not known to be such. And yet its whole story was told by Swedenborg, so explicitly, and with such general completeness and fulness as to be quite unaccountable on any ground but that which he claims. And at the same time the reasons and the philosophy of the marvellous sequences of the creation are most rationally set forth; which science has vainly conjectured, but cannot give,—because they are out of its reach, beyond its domain, in the region of spiritual causes and activities, which from their very nature can only be made known by revelation. Thus, while the now prevailing conjecture as to the cause and method of this upward progress—the doctrine of evolution—is grossly false and misleading (because it eliminates the Creator from the successive steps of His creation), yet in its reading of the facts of this ascent, from the divine Creator’s own inscription upon the stony tablets of the record itself of His creation,—which are within its domain,

— in this the science is profoundly and beautifully true, and impressively confirms the profounder truth of what had been revealed.

As it was through the influence of human perversity and evil in the hells that the earth has, for a period, in so great measure been perverted and held back from the exalted use for which alone it was created,— a seminary of heaven*,— so may we not reasonably hope that in the distant prophetic future, when “all nations shall be gathered unto Jerusalem,” when “the earth shall be filled with the knowledge of the Lord as the waters cover the sea,” and “all shall know the Lord, from the least unto the greatest”— that then the hells will be closed forever from the completely regenerated earth, and the primeval, heavenly order and tranquillity be restored and perfected, even down to the ultimates of nature — so that, if literally the wolf may not “dwell with the lamb, and the leopard lie down with the kid,” yet that the animals whose ferocious nature cannot be wrought into harmony with the coming reign of peace and innocence thus so beautifully prefigured and portrayed, may become extinct,— and that even in this lower world the divine promise may come to pass — “They shall not hurt nor destroy in all my holy mountain” (ISA. xi. 9)? And is not this sublime finality ultimately involved in the descent of the holy city New Jerusalem out of heaven from God (REV. xxi. 2)? And is not this necessary to the complete devotion of the earth to the exalted and holy use for which it was created,— a seminary of heaven?

S. M. WARREN.

* “Earths in the Universe,” 3; “Heaven and Hell,” 417.

THE CHURCH AND THE SLUMS.

OUR Blessed Lord came into the world as the Redeemer; for so utterly fallen, so depraved had the human race become that unless the Lord had bowed the heavens and come down, universal damnation would have ensued. He said: "The Son of Man is come to seek and to save that which was lost."

Redemption — the deliverance of man from sin and its power, was the very purpose, the very end of our Lord's assumption of human nature. All Christians of whatever creed or name, believe that salvation from sin, the deliverance from evil, was the purpose of Christ's birth, life, and death. They have seen and do now see, that the gospel of Jesus Christ is good news because it opens to man the way out of evil into good.

So far as the fact that our Lord came to seek and to save that which was lost is concerned, there is perfect agreement among all who profess and call themselves Christians; but there are great and marked differences in the interpretations of the various sects as to how He redeemed man — as to how He saves him.

Every student of church history knows that, with the close of the Third Century, there followed a marked decline in the spiritual power of the church. It lost its power to grapple with sin; its spiritual life gradually waned, and its apostolic message was forgotten.

The Post-Nicene Church, while wielding great political power, while more influential as an ecclesiasticism, is at the same time seen to be without the spiritual power — the redemptive uplift that characterized the early apostolic church.

There must have been a reason for this. What was it? It was the loss of the faith which marked the early church. The apostles and their successors, down to the time of the Nicene

Council, held the faith that was delivered unto them, which was that God actually came into the world in the person of Jesus Christ; that in Jesus Christ He dwelt by a divine incarnation — thus that Jesus Christ was God in touch with human life; that the purpose of His coming was that He might redeem man from the power of the devil, and gift him with ability to resist the allurements of evil and thus to come into a truly good life. This was, in brief, the gospel which the early church preached; and around this gospel of the Saviourhood of God, the church grew, and from it went forth an influence which redeemed human lives from selfishness and sin, and which ultimately changed the whole moral and intellectual structure of society.

The Post-Nicene Church did not have this power because it had departed from the faith that had been delivered to the apostles by our Lord Himself.

The formulation and growth of the tripersonality — a doctrine which was utterly unknown to the church of the first three centuries, separated it from vital connection and communion with Jesus Christ (for it made God three and the Lord two); and from this state there followed the loss of the church's power as a really redeeming factor in the lives of men.

The decline was gradual. The church ceased to be the beautiful catholic and apostolic spouse of Jesus Christ, and was Romanized. Its spiritual life waned and waned until finally the gorgeous ritual of the Roman Catholic religion was substituted in the stead of the beautiful, simple, spiritual life of the early church. Sacramentarianism or salvation by magic, took the place of the doctrine of salvation preached by the apostles — a salvation obtained by faith in the Lord and repentance from evil ways.

The Protestant Reformation was a good, in the sense that it restored the Bible to the people. It freed those who came into the Reformed Church from many corruptions; but the Reformation taught no doctrine fundamentally different from the church of Rome. It inherited its fundamental teachings from the councils of the Roman Church; and to these inherited teachings,

Protestantism added a doctrine of which Romanism was ignorant — the doctrine of salvation by faith alone. Protestantism, therefore, so far as its teaching of life was concerned, was a retrograde movement. Its theology had no power to reach men and bring to them a real salvation, because it was entirely erroneous.

What ultimately happened? Why, the divine judgment upon both the Roman Catholic Church and the Reformed Church. I call attention to this fact in order that a clear intellectual discrimination may be recognized between the New Church and the Roman Church and Protestant sects.

The New Church is instituted by a new revelation to do a work without which salvation would be impossible. If this were not so, the revelation would not have been made.

Putting aside the question as to what and where the New Church is and who are members of it, leaving all such questions out of this discussion, let us think of our body as a providential agency raised up by the Lord as one, if not the chief means, of bringing to the world the new knowledge of the Lord which is to make possible to men on earth the realization of a real salvation — a salvation which will mean deliverance from evil.

The subject of this paper — "The Church and the Slums," leads into one of the most practical phases of our work as a church.

In order to point out what, in my judgment, is the right attitude for the church to take and the right kind of work for it to do in the slums or the neglected districts of the city, it will be necessary for me to call attention to certain things which must come about in the New Church itself.

1. It must come to regard itself as a church. If we are really a church, a truly apostolic and catholic church, we cannot afford to get out of the world, in the sense of withdrawing from the world's life in any of its phases. If we are a cult, we can move away from the great centers of life, fence ourselves in, study Swedenborg's writings, condemn all that is not of ourselves, and go on thanking God that we are not as other men. Being a church, we must act as a church, and do the work of a church. We must

live in the world and be a part of its great life, and in touch with men. There must be something that people can see. We must have a priesthood, a churchly service, and sacraments; and all these things must mean to the community in which the church is established something more than mere forms. They must stand for a church idea — symbols of a divine reality of churchly life and power.

2. The church must have a high and holy mission; for it is a divine institution — the very mystical body of our Lord who, by means of it, through the Word and Sacraments, is present among men in a way that could not be realized without the church. What then is the mission of the church? Certainly it cannot be less than the salvation of human souls. Whatever else the church in the world may stand for, salvation from sin is beyond question its divine mission.

The revelation of the internal sense of the Word — the whole body of divine doctrine given in the Writings — is, that men and women might be led to faith in the Lord God the Saviour Jesus Christ — thus to a real deliverance from sin by the power of His Divine Humanity.

Men and women may be converted to books and thus realize an intellectual salvation, and remain entirely ignorant of the divine Saviour as the one who changes the heart — thus ignorant of the salvation which means a new life.

It seems to me that as a church we have been more solicitous about changing men's thinking than we have about changing their hearts and lives.

I mean by this no disparagement of the books. They have been divinely given; but the books — the doctrines, are not the Lord. They are only the means by which the Lord, who is above all, may be found.

To bring men in faith and repentance to Jesus Christ, as He has revealed Himself in His Divine Human person, is the mission of the church. The Holy Word, the writings as the Lord's explanation of its meaning, the gospel as now opened, and the sacraments, these are the means which the Lord has put into

the hands of the church — the means of making Him known as a present, perfect, and complete Saviour from sin and its dominion.

Seeing this as the real mission of the New Church, the slums, or more properly, the poor, ignorant, sinful, and neglected people who live in what we call the slums, become objects, or ought to become objects of special regard — and of a spiritual service the church should gladly render.

I have never had any sympathy whatever with the thought that the New Church is to be confined in its spiritual work, to the educated and refined men and women in the community. I love to think of the New Church as the Lord's representative in the world. Not that He is not present in the world in His Divine Humanity, for He is, but the church is His body, by which I understand, that the people, to whom has come and by whom has been received the Lord in His second coming, will feel in their hearts the Lord's own love for the ignorant and sinning, and be moved by His spirit in bringing to them the means of laying hold of His truth and of thus coming to a realization of His pardoning love and sustaining grace.

It follows from this that the New Church is not a sect, not a cult, not a theological club, not a self-admiration society, but a living church with a catholic spirit, catholic heart, catholic outlook and work. The church can never come into its real power until it begins to do this work — of bringing Jesus Christ and His redemption to the fallen lives in the slums.

We can go on doing our select work among select people if we so choose, but so long as that is our aim, there cannot come down from the Lord into the heart of the church that which really makes it His mystic body.

This means that the work of the New Church is not to be confined to one plane alone, but must be done on all planes and grades of intelligence and life. Think! who are these people in the slums? They have had an infancy and childhood; and remains from the spiritual world, at least, have been implanted in them, giving them the capacity to receive the truth and realize its life.

The knowledge of this doctrine of remains gives the New Church a peculiar advantage in ministering to these sinful and neglected souls. What is termed their awful and sinful lives, their open and flagrant sins, the New Church knows are slight in comparison with the deep, insidious, soul-destroying evils practiced by educated and so-called respectable people.

The man in the slums with his open sins and disfiguring vices — but who down in his heart has a hungering for something better, is in a more teachable and tractable state than the educated and refined man who prides himself on his faultless conduct and feels no need of the Lord because he believes he is good and righteous of himself. It is easier to bring the man in the slums to see his sins and his need of a Saviour than it is the man who boasts of his orderliness of conduct. The New Church has a mission to all sorts and conditions of men — the educated and the ignorant, the morally self-righteous and the openly sinful. It means the salvation of the human race.

How shall its work be done in the slums? What methods would be wise and effective? In answering these questions let me picture to you what in my judgment needs to be done in bringing the gospel of the Lord Jesus Christ to the people in the slums.

1. There should be provided a suitable room. This room should be selected with reference to the convenience of the people to be reached. It should be made sunny and cheerful. Its walls should be hung with pictures, each picture telling some beautiful event in the life of our Lord.

The furniture of the room should be arranged so that there would be the suggestion of a place of worship. A sanctuary, with an altar, and on it the Word and the cross; and around this sanctuary a communion rail setting it off from other parts of the room. Then there should be a chancel with pulpit and lecturn. The seats in the room should be arranged so that there would be a center aisle leading from the door to the chancel, and through the chancel to the altar. The first effect of this churchly arrangement would be the induction of a religious frame of mind.

These things provided, the religious service should be dignified. Books of worship should be provided for all; and while, at first, it might be found best to shorten the service, yet the order of service as far as possible should follow the rubrics. This idea, of course, involves the thought of a choir, which should be composed of the young people of the church interested in the work. The minister should wear a surplice, and, if possible, the choir should be vested. This would directly appeal to the senses of the people, and would bring them into reverent states, and prepare their minds for instruction.

2. There should be held in the same room a Sunday-school, in which only the Bible stories should be taught to the children at first; and as they increased in knowledge, the catechism should be introduced, and the use of the creed. All this would carry with it the church idea; and if this were done, I feel quite sure the room would be filled with children, and the service well attended by adults.

3. Having provided these external things and thus drawn to the service the people we desire to help, what should be the method of instruction? It should be of the simplest character. Everything that savors of the old-church revivalistic methods should be avoided. Undue appeals to the emotions should not be made.

Human souls steeped in ignorance and sin are before the preacher. He should address them in a language which they can understand. Their salvation should be his aim. So he, in order that they may be saved, should bring to them the right idea of Jesus Christ. This he should not attempt to do in the technical terms of the church. It should be done in the simplest way. His idea should be to help them in their lives by the truth which he knows. His aim should not be to make theologians of them, but to lead them to abandon the wrong ways of life, and to learn how to live after God's commandments.

Therefore, instead of drawing intellectual distinctions between the old-church teaching and the new, let him tell them the beautiful story of the Divine Human life of the Lord. Let him tell

them that God loved people so because they were His children, even if they had become wicked; that He came into the world to make Himself known to them; that He was born as a babe; and then as that babe grew to childhood, youth, and manhood — how the great Father in Him revealed His heart of love. Let him tell them of how the evil people in the other life had gained control of people's minds in this life, and thus held them in bondage, and how Jesus came and conquered all those wicked people and delivered men on earth from their power. Let him tell them the story of the cross of Christ — how by suffering the wicked people in the other world to vent their hate on Him even to His death on the cross, He drew them out and by death really conquered them, and redeemed man from their power. Let him tell them the story of the divine presence with man to help him put away his sins — tell them what real repentance is and how to do it. They will come; they will listen to this gospel and they will respond to it.

Let him tell them how Jesus knows all their weaknesses and temptations, and can help them when they look to Him, and they will learn to think of Him and pray to Him.

What do we suppose would follow such a work? I am sure there would follow the conversion of sinners to the Lord and a general amendment of life. As signs of this appeared, in the people attending the mission, a way would open into their homes where the minister would have opportunities of contact with them socially, and of thus understanding and sympathizing with the problems of their lives, and bringing them help.

As I speak these words, I feel that if the New Church would do this work, the Lord would bless it beyond anything that we can conceive.

When this change for the better in their lives begins to show itself, then they should be brought together at stated times for specific instruction. Some of the simple literature of the church should be given them, but nothing beyond them. When they are able to understand the simple fact that Christ is God — the one to whom they should pray; that the Bible is His holy Word,

because it tells us about Him, and the life He wishes them to live; that regeneration is a gradual growth in the divine grace, then, making as much of the occasion as possible, surrounding it with as much solemnity as possible, they should be confirmed and admitted to the Holy Communion, and looked after and cared for.

May the New Church soon awaken to the fact that the Lord has committed to her the revelation of His second coming, not that she shall receive it and then get out of the world in order to selfishly enjoy it, but that He has committed it to the church that she may go out into the world with it and carry its light into man's darkness, and thus bring hope, inspiration, and help to mankind on all the planes of life — civil, social, moral, and spiritual. For in no other way can the kingdoms of this world become the kingdoms of God and of His Christ.

THOMAS A. KING.

EDITORIAL DEPARTMENT.

THE GENERAL CONVENTION.

THE circumstances which led up to the recent assembling of the Convention in Philadelphia undoubtedly contributed not a little to the earnestness — perhaps we should say to the enthusiasm — which was so manifest a feature of the whole series of meetings held in that city. When the Pennsylvania Association was moved, by the necessities of the situation, to offer its hospitalities to this annual gathering of the New Church, the date assigned for the holding of the session was but a few weeks away. Yet at the coming of the guests, which was a coming in larger numbers than usual, everything was ready and every one waiting to extend a most cordial and practical welcome. It seemed that the very shortness of the time for preparation but added to the freshness and spontaneity of the reception accorded to the many visitors. The church buildings of the Philadelphia Society are most favorably arranged for the convenient entertainment of a body like the Convention, and upon this occasion a corps of intelligent and thoughtful helpers was constantly seeking to make these conveniences available to the needs of all.

But, apart from the general and careful provisions at the church for the comfort of those in attendance upon the meetings, we should not fail to make mention of the hearty and gracious hospitality dispensed at the homes of the Philadelphia friends. To many the experience of this hospitality and the familiar unconventional intercourse incident to the experience, were features of the recent gathering which will not soon be forgotten. Indeed, if our glimpses into some of these homes were at all illustrative of general conditions, as we have reason to believe they are, one secret of the recognized prosperity of the New Church in this locality is clearly apparent. For, wherever the young people of any society are uniting to establish growing homes in which the teachings and life of the church are taken for granted and quietly exemplified, there the external New

Church cannot fail to be strong and healthfully active and its future to be well assured.

Passing now to glance briefly at the work of the various meetings which were held under these favorable conditions, we are led first to note the new features that entered into the program so successfully carried out. These found place at the beginning in the Council of Ministers, where well-chosen subjects, mainly such as are at present occupying the thought of the religious world at large, were taken up, and, after careful consideration, in especially prepared papers and addresses, were fully and frankly discussed by all present. The topics thus considered ranged from a setting forth of the "Philosophical Ground for Belief in the Virgin Birth" to a discriminating presentation of the "Aims and Proper Field of New-Church Preaching." The addresses were all practical and to the point, well illustrating what is but an axiomatic principle of New-Church teaching, that everything of divine truth has a direct bearing upon the life of those whom it reaches. And the discussions which followed were uniformly helpful in clearing the mental atmosphere and causing the truth to stand forth distinctly in its own strong light. This seemed to us strikingly apparent in the very full consideration of the end and purpose of New-Church preaching which occupied a large space in the deliberations of the Council. While somewhat diverse views as to the specific functions of the pulpit found free expression in this discussion, the prevailing sentiment could hardly be mistaken. This was to the effect that the truth must reach to every plane and detail of human living, but it was the especial work of the preacher to present it, in rational light, as inculcating plain spiritual principles the direct and immediate application of which, however, must as a rule be left to the individual conscience.

In the Convention itself the new features to which we have referred, took something of the form of a missionary propaganda carried on by means of six related, but independent, discourses. These began with what has hitherto been known as the "President's Address," which for years has signalized the opening of the Convention proper. Two more followed on Sunday, and the remaining three were given at noon upon the succeeding days of the Convention. They were entitled respectively, "The Divine Helpfulness," "The Virgin Birth," "The Unity of God and Christ," "God in Touch with Men," "God in His Word," "Life Eternal." All presented the results of

a matured study and grasp of the teachings of the New Church upon the several themes treated, the speakers being well known and prominent ministers of the church. A large billboard, placed near the front entrance of the church edifice, called the attention of the public to the discourses, and a neat folder, headed, "Good Tidings," and giving a syllabus of each, was freely distributed. It is needless to say that these addresses were of exceptional interest, and apart from their value to the general public, which it was sought especially to reach by the means above indicated, they could not have failed to appeal strongly to all who were privileged to hear them. They will, of course, be published, and we trust they may have an extended circulation.

The League of New-Church Young-People's Societies was well attended, and we do not doubt brought many to the Convention who would not otherwise have been in attendance. A frank discussion in the Council of Ministers respecting the usefulness and proper functions of junior New-Church organizations had brought out an expression of the general desire, on the part of the Pastors, for full cooperation between the Young-People's Societies and the church, and also of the feeling that such cooperation had not been seriously lacking in the past. We judge, as far as we had opportunity to observe, that the doings of the session of the League which followed were at once a confirmation of this opinion respecting the past, and a cordial response to the desire for yet fuller cooperation in the future. In one respect, certainly, both at this meeting and in the last issue of its *Journal*, the League has shown a recognition of the fitness of things which, in recent years, has sometimes seemed to us conspicuously lacking in the religious meetings of its elders. We refer to the emphatic discountenancing of applause. The editorial utterance of *The Journal* had prepared the way, and the quiet remark of the President on Friday evening that the applauding of speakers at a devotional meeting must be seen by all to be out of place, was quite sufficient to remove this objectionable feature of the past.

The meetings of the League were supplemented by a very delightful lawn party given by Mr. and Mrs. McGeorge, Jr., at their attractive home at Cynwyd, in which, by the wisely planned abridgment of the usual business meeting of the Convention on Saturday afternoon, all were able to participate without the feeling that in doing so they were neglecting a duty. It was an occasion long to be remem-

bered and must be viewed as a very happy example of entire cooperation between the League and the church as represented by the Convention.

Into the meeting of the Sunday-school Association no essentially new features entered, but it was quite plain that the feeling in favor of the adoption of a system of graded lessons is steadily growing. The Committee on Uniform Lessons reported a series to be taken from the gospels and from the opening chapters of the book entitled, "The Acts of the Apostles." A well-grounded objection was made by some of the older Sunday-school workers to the assignment of lessons drawn exclusively from the latter book, and for the benefit of such it was arranged that an alternate series from the Word should be provided.

The occurrence of this incident raises an interesting question. In the religious instruction of our children should not the books commonly bound up with the Word have some legitimate place? These books have, in many instances, a very direct connection with the letter of the Word. They often throw important light upon its meaning and significance, and it is plainly of the Divine Providence that they are so intimately associated with the Word. While it is plain that in any religious use of them they should be kept quite distinct from the Word itself, it is hardly less plain that they have something helpful to contribute to New-Church instruction. Hence in the systematic course of religious study, which our Sunday-schools are seeking to provide, it would seem that these books, or portions of them, should have a part, always, however, in connection with the study of the Word itself.

Here it is true that we are met with the ever-present difficulty which our Sunday-schools have to face — the inadequacy of the time placed at their disposal. And we apprehend that it is just here that the practical objection lies in the view of many minds to the adopting of any system of graded instruction. To enter upon a systematic course of study with the expectation of doing anything that will even approximate to thorough work, seems wholly impracticable in our schools as they are now constituted and held. At best the work that is accomplished must be of a fragmentary character — "here a little and there a little" — and its most important results must be realized in the impressions produced and the few leading truths stored in the mind in connection with those impressions. In

a word, the chief use of the Sunday-school as it now exists is to inspire religious remains with those who are brought under its influence and teachings. This, we feel very sure, is the conclusion that is being quietly reached by many thoughtful parents and Sunday-school teachers.

Nor is it, in our view, a conclusion that is to be wholly deplored. For the work to which it points as, at present, the chief work which the Sunday-school can do, is a work of vital moment. Its importance cannot be overestimated. We may regret that the instruction given in our schools cannot be more systematic, thorough, and complete. But we certainly have no ground for serious disheartenment provided the sphere of the work that is done be of a nature effectively to impress the children with the Lord's presence in their daily lives, with the holiness of the Word, with the beauty and importance of a life of use, and with the reality and nearness of the spiritual world.

Although not officially reported to the Convention, the pleasing announcement was made that the publishing societies would join with the Board of Missions in maintaining a book depot at the Jamestown Exposition to be under the care of the Rev. J. B. Spiers, a native of Virginia, and now in charge of the missionary work in the Southern States. So much good was done by means of the "Swedenborg House" at the St. Louis Exposition that some attempt to serve the cause of the New Church at Jamestown seemed to be demanded, although a local committee would be lacking.

Full consideration was given to the publication of Swedenborg's scientific works by the Royal Academy of Sciences at Stockholm, and the researches carried on by Mr. A. H. Stroh in quest of further manuscripts and information were given continued support by the Convention.

The phototyped edition of Swedenborg's "Diary" was reported to be nearly ready for deposit in certain chosen libraries and to be furnished to purchasers. There will be three volumes in folio, similar to the volumes produced by Dr. R. L. Tafel in 1870.

The interesting announcement was made that the Hymnal has been thoroughly revised in its hymns and tunes and can be reissued ere long. The cost of substituting the new book for the old is so considerable, however, that the Convention did not commit itself to the expenditure, and the decision will wait a year. How the book came to be issued with many blemishes needing correction has never been

explained, but it is a common experience that use tests a thing most fully. It is to be hoped that revision will be deliberately done and strictly in the interest of congregational singing.

The idea was brought forward of making the officers and the General Council more influential during the interims of the sessions of Convention. It is interesting to note that this proposition was introduced by a leader in the Young-People's League, which carries on its work the year round. The Council will report upon this subject next year. Its great importance must be felt by all. If the Convention had a salaried officer who would make its influence usefully felt in all sections of the country, much good might be done. The Board of Missions may do something, but it cannot act as the Convention itself may act, because the Board has but one branch of work placed in its hands.

At the actual close of the session of the Convention we were unable to be present, as seems to have been the case with a considerable number of others. And this leads us to raise the query, if the recent addition of a day to our annual sittings has proved altogether wise. A little reflection suggests that nearly, if not quite as much time for actual work and intercourse could be obtained by a return to our former habit of closing a day earlier. Were we to give the full day Tuesday to the Convention, finally adjourning at the usual hour of closing the afternoon meeting, leaving Wednesday morning free for a session of the General Council and such other committees as need to confer before separating, we should gain nearly half a day, and fewer would need to leave before the end. And if, profiting by the very satisfying experience of this year, all could unite in some kind of a Saturday afternoon party or excursion, which might subserve the important use of the expensive reception of Monday evening to which we have been accustomed, thus releasing that evening for the deliberations of the Convention, we should have quite as much time as the present arrangement affords. It would spread over a briefer period, however, and would thus benefit both those who attend the Convention and those who entertain it. The adoption of some such change seems to us a matter quite worthy of general consideration, and we trust it may receive it.

W. H. M.

THE ADVERSARIA.

SINCE the removal to the other world of the Rev. Edwin Gould it has been learned that he was engaged, up to the very close of his earthly life, upon the large task of translating into English the work known as *The Adversaria*, or Swedenborg's first commentaries on the Old Testament. This is a general name for several manuscripts which Dr. J. F. I. Tafel edited and published under a designation given by himself. The manuscripts remain in their separate form at Stockholm, and include, "The History of the Creation related by Moses," "Explanation of the Historical Word of the Old Testament," and "Isaiah and Jeremiah Explained." The first of these, printed by Dr. Tafel at the beginning, covers only twenty-five pages, but the second is much longer, filling more than two thousand pages, and the third has about two hundred. In other words, Dr. Tafel's edition is about half as large as the "Arcana." If to this were added the notes on Jeremiah and the other prophets, written by Swedenborg on the margin of his Bible, we should have a complete commentary on the Old Testament written immediately before the "Arcana" in the years 1746 and 1747.

Mr. Gould has been translating the Tafel edition and is said to have gone nearly half way through it. No doubt his manuscript will be at the service of some one of our publishing bodies and it is clearly a duty to provide for its completion and publication. Of course, Swedenborg did not write all these comments for publication without revision, and, again, when he had written so far, he saw that a new work in a form for publication must be written. He, therefore, at once entered upon the "Arcana," yet he had recorded his own gradual illumination in *The Adversaria*, and he had inserted many autobiographical notes of the highest value.

We had hoped that some time an abridged translation of *The Adversaria* could be published to give the most luminous statements of the spiritual meaning and to include all personal paragraphs, but an abridgment is always open to objection as an interference with the original text; and, now that Mr. Gould has done so much, we regard an abridgment as out of the question, even if the cost be considerable.

We have always regarded a careful reading of *The Adversaria* as an indispensable study to the New-Church ministers and have never enjoyed anything more than its thorough perusal. To the most of our people, however, it seems to be unknown, and so it will remain until it is issued in English. Mr. Gould had excellent qualifications for his self-imposed task, and a grateful appreciation of his work requires that it be published ere long.

A passage may illustrate the contents:—

In addition to the affections, that is, the constant loves of self and the world, evil spirits also infuse persuasions, for they take away what resists and fill the thoughts with what persuades. Thus they induce two states, both of affection and of persuasion. If truths were not then present, or the knowledges of truth which men have drawn from the Divine Word and which they might use in defence, they might be wholly led astray. (I., 1002.)

There are many who say to themselves that they cannot believe in such spirits unless they are allowed to enter heaven and so see what takes place there, or to speak with the dead who have risen again; but I can testify that for eight months, by the pure mercy and grace of the Messiah, I have been so engaged with those who are in heaven as with friends here on earth, and this almost continuously, so that not only have I ascertained this fact of persuasion but have also been so fully informed by them that it has been fully evidenced to me by living proofs and continuing conversations. I, therefore, wish to communicate these things which seem so wonderful, in order that they may put faith in me who have been so long in heaven and at the same time daily on earth among my friends, that is to say, from the middle of April, 1745, to the twenty-ninth of January or ninth of February, 1746, except one month which passed when I was on a journey in Sweden where I came on the nineteenth day of August, old style. (1003.)

Here it will be observed that, even in but eight months' time, Swedenborg had learned very much that was wholly unknown to others, that he was aware of being given the duty of communicating it, and that he used the same mathematical exactness in his statements as in his secular work. His 29 Jan. or 9 Feb. means of course the former for old style; the latter for new.

T. F. W.

PEACE CONFERENCE AT THE HAGUE.

THE second conference of the nations, looking towards universal peace, now in session at The Hague, is of peculiar interest to New-Churchmen; for we are taught to look to the spiritual world for the causes of earthly events, and we cannot doubt that this is one of the great movements of the Lord's providence in His second coming. The rapid changes going on in the world of spirits since the last judgment find continual expression in the struggles, and in the wars, and in the higher aspirations and reformatory efforts of this world.

The history of this present movement goes farther back than to August, 1898, when the Emperor of Russia, a young man of thirty years, proposed to the nations the first peace conference. It goes back to 1815, when his royal ancestor, Alexander I., with his own hand, drew up the document called the Holy Alliance for the King of Prussia and the Emperor of Austria to sign with him. The Czar of Russia then dreamed of founding a communion of states which should be bound together by the first principles of Christianity. But no one else took the matter seriously, and his own devotion to Christian principles was as yet untried. He instituted great reforms for Russia at the beginning of his reign, looking to liberty and representative government. He said, "I would not place myself above the law, even if I could, for I do not recognize any legitimate power on earth that does not emanate from the law . . . the law should be the same for all." He made the senate a supreme high court, custodian of the law, but its first move, contrary to his will, met a sharp veto. A friend explained it by saying, that "The Emperor liked the forms of liberty as we like spectacles. . . . He would willingly have consented that the whole world should be free on condition that the whole world should submit voluntarily to his single will." The Holy Alliance, under the masterful manipulations of Metternich, became a powerful means of repression, and of conservation of old forms of government in Europe. Nevertheless, it held forth to the world lofty ideals of Christianity, as illustrated by the following extract from the articles of agreement:—

ARTICLE I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will on all occasions and in all places, lend each other aid and assistance; and regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice.

The three allied monarchs agreed to consider themselves as members of one Christian nation, delegated by Providence to govern three branches of one family, confessing that God alone is the rightful sovereign of men, and welcoming all Powers, so minded, into this Holy Alliance.

But it really grew out of the fear of Napoleon and France, and led to the treaty of the same year which provided that "the Powers, should, from time to time, hold congresses with a view to regulating the welfare of nations and the peace of Europe."

Such a precedent accounts for the action of the present Czar of Russia in calling the First Peace Conference at The Hague, which assembled May 18, 1899, and continued until July 29, accomplishing much good work towards establishing an international tribunal of arbitration, and in providing against some dreadful things of war, such as the throwing of projectiles and explosives from balloons, the diffusion of deadly gases, and the use of bullets that flatten in the human body, *et cetera*.

But history repeated itself. Nicholas II. seems to have been governed by motives and sentiments which resemble those of Alexander I. The communication which he addressed to the nations nine years ago began as follows:—

The maintenance of general peace, and the possible reduction of the excessive armaments which weigh upon all nations, present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. . . . In the course of the last twenty years the longing for general appeasement has grown especially pronounced in the consciences of civilized nations; and the preservation of peace has been put forward as an object of international policy. It is in its name that great States have concluded between themselves such powerful alliances.

He went on to speak of the futile attempts which were being made to secure an "armed peace" at tremendous sacrifices; and of the hundreds of millions of treasure devoted to acquiring terrible engines

of destruction, which are quickly rendered antiquated by the swift progress of science and invention; and of the consequent loss to national culture, economic progress, and material prosperity; and he hints at the terrible cataclysm towards which this is tending for the whole world, in the event of a universal war. Thus, partly from humane sentiment and partly from selfish considerations and fear, he urged an alliance of the nations for universal peace.

Nevertheless, in that very same year, he broke faith with Finland, set its constitution aside, and began a course of oppressive and unjust treatment. Moreover, he continued his aggressive course towards China and Japan until he brought upon himself the disastrous war with the latter. So that, when President Roosevelt in 1904, suggested the calling of the Second Peace Conference at The Hague, he was obliged to answer that he approved of it, but could not participate while his own country was engaged in war. Our President and the other Powers, waited another year for him to be in a position to issue the second call. But after his humiliation at the hands of Japan, and in the dreadful condition of impending revolution at home, he speaks no longer of disarmament and universal peace, but only of the better regulation of war. Nevertheless, some other nations, and especially the United States, insist upon the same purposes, hopes, and ideals as before.

Now, without raising the question of the sincerity of the Russian Czars, we cannot shut our eyes to the fact that such alliances of powerful nations might be used to repress liberty and restrain progress now, as was the case under Metternich's influence a century ago. That there are evil forces from the hells, still operating to this end in the world of spirits, cannot be doubted. And while they would be powerless without men on earth who would consent to cooperate with them, we cannot doubt that there are such men. But, on the other hand, there are indications that public opinion is becoming so powerful and popular government so established, that one man like Metternich, or even a coalition of such men, could not now prevail against that justice among nations, as well as individuals, which is seen, more and more clearly, to make for the common good. And, better still, may we not even hope that the spirit of justice and the love of righteousness is getting such ascendancy over avarice and covetousness in the souls of the majority of men that they would freely elect justice, in both national and private affairs, for its own sake?

If so, the time may be ripe for Andrew Carnegie's suggestion. In a recent number of *The Outlook* he writes as follows:—

I believe the next step to universal peace to be the formation of a League of Nations similar to that formed in China recently for a specific object, which was successfully accomplished. Germany, Britain, France, Russia, Japan, and ourselves participated. A German General was in command. If the Emperor of Germany asked the Powers at The Hague to join him in such a League, I believe a sufficient number would do so to insure the peace of the civilized world without even requiring the exercise of the overwhelming force at command.

A material basis, apart from the moral, for such international police force lies in the fact that civilized nations have now become members of one body in instant communication, and their international commerce reaches the enormous aggregate of twenty-six thousand millions of dollars per year. They are becoming more and more interdependent, and no one nation should any longer have the right to disturb the peace in which all nations are interested.

This would involve making The Hague tribunal obligatory for all disputes among nations. The international police would hale all offenders to that court, and war would become obsolete as duelling has in personal quarrels where the police and the courts are efficient. "Is the federation of the world the dream of a dreamer or the vision of a prophet?" asks Mr. Seth Low. *The Outlook* answers, "We believe that it is the true vision of a prophet." This certainly should be expected in the onward march of civilization, for war is not a part of civilization. It is, indeed, a vestige of barbarism. It is not Christian, and cannot exist when nations become Christian in fact as well as in profession — when Christian principles become the real guide of thought and action.

And while it is true that the Lord said, "I came not to send peace on earth, but a sword," it is also true that He is called the "Prince of Peace," and one of the sweetest and most widely known prophecies of His coming says:—

That He shall judge [or arbitrate] between the nations, and shall reprove many peoples: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. (ISA. ii. 4.)

Putting these passages together, may we not conclude that Christian principles will be fought for until they prevail, and then they will give peace, as nothing else can. This is true of the individual in every plane of his being, and it must be true of the greater man in society and in nations. It is beautifully pictured and prophesied in

"The Revelation," when John saw heaven opened: and behold, a white horse, and He that sat upon him was the Lord in His Word; and the armies of heaven followed Him upon white horses, as He went forth to battle with the infernal hosts. And He was victorious.

This prophecy was fulfilled by a great judgment in the world of spirits a century and a half ago, when the Lord made His second coming, and gave peace to the heavens of Christians. And He is now bringing down the fruits of it into this world as fast as men can be led in freedom to cooperate.

Men cooperate by reformation from without; He operates by regeneration from within. His work is unseen in the hearts of individuals; but the reformations which prepare the way for it may be done not only by individuals, but also by great collective movements which extend through communities to nations. It is of His Divine Providence that steam and electricity should girth the earth into one great body vitally in touch with every part, so that every individual and every nation may learn the lessons of interdependence and of self-government for the common good. We may be sure that The Hague is becoming a center of one of the greatest movements of this kind that the world has yet known. And we may watch with greatest interest to see the Divine Providence operating there in the affairs of nations, and to see how far the leaders of nations are ready to cooperate for the common welfare and the progress of humanity.

H. C. H.

CONFUSION IN DIVINE WORSHIP.

ON a high mountain side in Colorado some years ago a company had gathered from far and near to listen to an Episcopalian bishop, a man of commanding presence, who stood in his robes in the door of a cabin and spoke substantially as follows:—

You have been visited at times by a Methodist, who has told you to love and serve Christ. If you take that advice you will be in danger of offending the third Person of the Godhead who is ignored by the Methodists. We worship equally all three Persons and thus escape the wrath of any one of them.

This bald tritheism was brought to mind when reading in *The Universalist Leader* an article entitled, "The Exile of God the Father." A few extracts will show the writer's views:—

We are certainly followers of Jesus. We seem to have abandoned the Father. We worship Jesus to the exclusion of the Creator of us all. Who is it to whom our churches sing praises? To God? The hymns are all about Jesus and His love. How do we decorate the exterior of our churches? With some symbol that suggests God? No, we put a cross, the symbol of Jesus, on the spire. In the communion do we find our souls uniting with the Father Almighty? No, it is the union and communion with Jesus. We do it in remembrance of Him. Are religious festivals in honor of the Father? No, on Christmas we celebrate the birth of Jesus, on Good Friday the death of Jesus, on Easter the resurrection of Jesus. In fact, Jesus is all and God is nothing. He is an exile.

But all the churches answer that Jesus and His Father are one and the same. "Jesus is God." We will not call it blasphemy, they believe what they say, but we will call it indifference to the first Person of the Trinity,—partiality, overwhelming partiality to the second. Nine-tenths of the hymns are for Jesus. Is there no way that we can call God back from exile, and let Him have a public recognition that He still exists?

The editor was much affected by this "remarkable article," and after defending the hymns from "Christolatry," he said:—

We are glad to publish the article as an incentive to thought along a line upon which there has been a greater danger than there is now.

The confusion of mind which led to this article needs little comment. Neither the writer nor the editor has the slightest idea of monotheism except by a denial of the Lord Jesus Christ. To pass from the thought of three Persons to the thought of two, does no

good, for no one can approach the essential Divinity except by looking to the Divine Humanity. "No man cometh to the Father but by Me." To the faith of the New Church this bitheism and tritheism are unknown. We serve the one Lord and Saviour. A striking passage on this point is found in "The Apocalypse Revealed," 490. Swedenborg is speaking of the two witnesses of REV. xi. 3, and showing that they represent the two essentials of the New Jerusalem, the acknowledgment of the Lord as the God of heaven and earth and a life according to the Decalogue. In this connection he says:—

When one God is worshipped and man does not do evils, conjunction with God takes place. But who is the one God? A trinal or triune God is not one God so long as He is trinal or triune in three Persons, but He is one God who has the trine in one Person. He is the one God and that God is the Lord. Perplex the ideas so far as you can, but still you will not bring it out that God is one unless He be one in Person. That this is so, the whole Word teaches, both the Old Prophetic and the New Apostolic, as may be clearly seen from the "Doctrine of the New Jerusalem Concerning the Lord."

This is the sole remedy for the confusion indicated above. To set apart a few days or hymns to God the Father is both absurd and deistical, but to celebrate the Divine in the Divine Human is rational, Scriptural, and Christian. "If ye had known Me ye should have known My Father also. He that hath seen Me hath seen the Father. I and the Father are one."

T. F. W.

BIBLICAL AND DOCTRINAL STUDIES.

THE SEVEN PARABLES OF MATTHEW XIII.

WRITERS of the early church observed that there are seven parables in Matthew xiii., the sowing, the tares, the mustard seed, the leaven, the hid treasure, the pearl, and the net, and they were reminded of the seven petitions of the Lord's Prayer, the seven messages to the churches, the seven seals revealing the successive states of the church, and even the seven deacons; but Trench sets these suggestions aside as unpractical and somewhat vaguely compares the seven to the successive states of the individual.* He published his views in 1841, and may not have known what Clowes had published on the subject in 1805 in his treatise on the Gospel of Matthew, but Clowes had set forth this idea of the parables relating themselves to individual experience in a passage which must be quoted:—†

The parables contained in this chapter follow each other in a series expressive of the whole process of regeneration. The first, of the sower, describes the first insemination of truth, which is the first step. The second, of the tares, describes the manifestation of evils and falsities, the second step and the effect of the first. The third, the mustard seed, describes the small increase of heavenly life while a man supposes that he does good of himself. The fourth, of the leaven, describes the temptations consequent upon the reception of truth and good. The fifth, of the hid treasure, describes the further effect of that reception in renouncing the self-life in order to appropriate the life of heaven. The sixth, the pearl, describes the effect of heavenly truth in leading man to the Lord alone and to the renunciation of self-love. The seventh, of the net, describes the full and final separation, so that goods and truths are brought into conjunction with heaven whilst evils and falsities are cast down into hell; and this is the seventh and last stage of the regenerate life.

This summary is quoted by Bruce, who could not improve upon it.‡ A brief examination of the series may be helpful.

The question of the disciples in verse 10, "Why speakest Thou unto them in parables?" implies that the Lord had not been accus-

*Notes on the Parables, page 123. †Fourth Edition, page 212. ‡Commentary on Matthew, page 337.

tomed to teach in this way. There are none in the Sermon on the Mount, as it is generally held that the closing verses are a direct comparison of His hearers to wise and foolish builders, and not an account of builders subsequently explained as applicable to His hearers.

The first four of these parables were spoken by the seaside, the others in the house. The first then would be heard by the multitude, the last by the disciples, who are said to have come to Him into the house (verse 36). As applied to the regenerating life the first four would be of a more external type than the fifth, sixth, and seventh, and this is at once apparent.

The first parable, of the seed-sowing, is of the most general application to all conditions of men.

The second, of the tares, is more definite. It relates to the good ground only, but it points out a danger, namely, of evil plants being found beside the good, not sown by the Son of Man, but by the evil one. (37, 38.)

The third, the mustard seed, is very brief, but very definite. When this good seed is sown in a man's mind, as if a passing bird dropped a grain of mustard seed upon the ground, it is of apparently small account. It lies among the selfish interests of a man's nature as the least of all; but, if properly cared for, it will grow into a tree, and the birds, heavenly thoughts, will abide there. This parable is encouraging. The difficulties of regeneration are great indeed, but not insuperable, as the mustard plant in a mild climate may grow on for years and become in effect a tree.* It was not the smallest known seed, but it was the smallest which men took and sowed in fields, and no other plant finally became so great. (*Arcana Cœlestia*, 55, 1941.)

The fourth and last parable, by the sea, leaves the line of seed-sowing, on which the first three were strung, and takes an entirely different subject, the leaven. Commentators have suggested that the Lord thus gave a word to the women present and perhaps turned to them as a group apart from the men. This is not unlikely, but does not cover the ground. The fourth parable adds to the third an important practical point by saying that the leaven is hid. Three measures of fine meal, about a bushel, would represent the whole nature. The leaven is the small infusion which is to cause a change in its quality until the whole is leavened or made pure by means of temptation. The man handles the mustard seed, but the woman the

*Thomson's *Land and Book*, II., page 100.

leaven, because that parable relates more to truth and this to the will rather. The growth of truth displays itself, the purification of good is hid; the tree will feed the birds, the meal the children. (Divine Providence, 25.)

Having returned to the house (36) from which He had gone forth to meet the multitude (1), the Lord interpreted the parable of the tares as of an application more interior than that of the sowing, and added three more brief parables.

The first of these, the fifth of the series, is of the hid treasure which a man accidentally found, but concealed his knowledge until by selling all he had he bought the field and contents. The motives of conduct, in parables, do not concern us, for the Lord used life as He found it when He gave a parable. He was not giving a pattern of life, He was drawing an illustration from the life about Him. There was much concealment of treasure in Palestine due to constant wars. Everybody was eager to discover it, and of course to do it unseen, and to buy such ground unsuspected of his knowledge. But the point is that he would be so eager to get it that he would go and sell all he had with joy. As the leaven in the lump would transform it, so the treasure in the field would make it precious above all else. The man, once convinced of the value of the kingdom of heaven obtainable by him, would hide it, that is, at first would seem like other men, but in due time he would put aside all else that had been dear to him and would possess the kingdom. (*Arcana Cœlestia*, 5886.)

The sixth parable named a merchant whose business was in goodly pearls, who, on finding one far finer than all he had, sold them all and bought that one as his sole wealth. Again the connection is very close. But there is a step forward here. The man seeks for pearls. He does not come on the great pearl by accident, but after long search. The kingdom may come to one first by an unexpected way, as to the woman of Samaria or to Nathaniel, but this must be followed up by a life of Christian purpose, as in Mary of Bethany, as in those who endured to the end. The one pearl of great price is the acknowledgment of the Lord as the Saviour, and the true believer will have joy in giving up all for that. (*Apocalypse Explained*, 1044.)

The seventh parable is the briefest, the net. A large net is meant, carried out by a boat, standing upright in the water, and drawn to the shore by its ends, a long and heavy task. As soon as it came to land

the men sat down and went over the fish carefully and gathered the good or edible ones into baskets, but cast away the worthless. The Lord then applied this to the approaching judgment. So it applies to the close of every life when an inevitable separation takes place between what is of heaven and what is of hell. (*Ibid.*, 513.)

Most solemnly He then asked them if they understood, and when they said that they did, He likened them to a householder bringing out of his treasure things new and old, meaning that such wisdom was as old as humanity, but it would be all new again in the coming days of their teaching.

The final section of the chapter, the visit to Nazareth, shows the alternation to which the Lord's life was subject, from help being prayed for to help being declined, from eager listening to cold criticism. The people of Nazareth could see nothing in Him to revere, for were not His brothers and sisters among them? And over this they stumbled, and He could do little for them because they had little faith. His word, "A prophet is not without honor save in his own country and in his own house," shows how the Lord can be present with a man, as indeed He is present with all, but not received with love and not permitted to save. The people of His village drew themselves up in pride, as in turn the Pharisees did because He was a Nazarene, and this shows how absurd and yet how common is the pride which will not bow before Him, but magnifies itself, saying "I am rich and have need of nothing," not knowing that it is wretched and miserable and poor and blind and naked, as He saith who standeth at the door and knocketh (REV. iii. 17-20). (*Ibid.*, 815.)

T. F. W.

A FRAGMENT OF THE LOST PART OF THE "SPIRITUAL DIARY."

ALTHOUGH the memoranda which Swedenborg made of his spiritual experiences from 1747 to 1765 were described as his "Spiritual Diary" so early as 1791, the writer himself styled them *Memorabilia*. Every student of these matters is aware that the opening entries of this remarkable "Diary," indeed numbers 1-148, are, as written by Swedenborg, lost. The remainder is in the Library of the Royal Academy of Sciences, Stockholm, having been made over to the Academy

by Swedenborg's heirs at his decease. It is also well known that the original manuscript of the whole was in England in the year 1787, and was not returned to the Academy, whence it was borrowed, until 1841. There is reason to believe that the missing part of the "Diary" was separated from the rest while the manuscript was abroad from the care of its legal custodians. We believe that a small part of the lost manuscript is now in the library of the New-Church Society at Bath in the west of England. The fragment referred to is fastened in a copy of the first English edition of "Heaven and Hell," which was published in 1778. This book was given to the Rev. J. W. Barnes by Mr. J. N. Cossham, an accountant, of Bristol, about three years after the body of the "Diary" had been returned to Sweden. Mr. Barnes was the minister of the Bath Society at the time, and he gave the book to his society's library. In a letter by Henry Peckitt, the younger, dated Jan. 14, 1842, there is a reference to this book and the enclosed manuscript thus, "Mr. J. N. Cossham in Bristol had a copy of, 'Heaven and Hell,' in which was fixed a small manuscript of Emanuel Swedenborg, which was evidently cut from some book." That the leaf, or part of a leaf, is the latter part of No. 29 of "The Spiritual Diary" is evident from Swedenborg's Index to his *Memorabilia*, where he states the contents of that number in these words, "That through spirits who do not live in order, delights also may be produced; thus that they are the 'dainties of the king,' or Asher." We say that the fragment is "the latter part" of the "Diary," No. 29, because the opening words suggest that something preceded, and the number which Swedenborg wrote at the beginning of the paragraph is not shown. We here print the text of the fragment from a copy of it in the possession of the undersigned:—

Angeli quoque distincti sunt in cœlos secundum fidei intellectualis varietates, sic quæ regnat cogitationes interiores humanas, nam homo circum se quoddam cœlum habet interius ac intimus, etiam intimum. Per Divinam Dei Messæ misericordiam cum illis qui erant in cœlo intellectuali aliquamdiu communicare cogitationes ad vivum, seu per cogitationes cum iis commercium habere licuit, et mediis aliis, cum iis loqui; uno dabatur cogitationes meas purificare eo usque, ut ii immediate tangerentur, qui essent in cœlo intellectualis fidei; sed tunc observatum est, quod ii essent qui per *Gadem* in intimiori sensu intelliguntur, nam tametsi sciunt, et sic possunt credere, quod Deus Messias per Spiritum Sanctum Solus eos regat, et quod Solo potentia, usque dum immediate excitabantur, emoti sunt, et primum aliquas turbas excitare voluerunt, sed post aliquam contentionem mecum acquieverunt; præterea etiam hodie per Divinam Dei Messæ misericordiam, ad vivum experiri licuit, quod spiritus tametsi mali, qui

nempe in ordine inverso sunt, etiam delicias Regis possint dare, sic dum in eo statu sunt, per Asherem in sensu exteriori intelliguntur, nam erant in statu, ut jucunditates facerent convenienter, obsequia præstando interiori cœlo, seu interiori homini. Hæc sunt quæ arcana sunt, et de quibus plura dici potuissent, 1747, die 8 Febr., quo die de benedictionibus filiorum Jacobi, Genes: Cap: xlix., aliquod in margine annotare licuit.

TRANSLATION.

[No. 29. . . .] The angels were also divided into heavens according to the varieties of intellectual faith, which thus rules interior human thoughts, for a man has a sort of heaven about himself: it is interior, and more interior, as well as inmost. For some time, by the Divine mercy of God Messiah, I have been allowed to share thoughts in a vivid way with those who were in the intellectual heaven, or to have intercourse with them by means of thoughts, and by other means to speak with them. To one it was granted to purify my thoughts so far that they who were in the heaven of intellectual faith were immediately affected. But it was then observed, that they were those who are understood by *Gad* [Gen. xlix. 19], in the more interior sense, for although they know, and so can believe, that God Messiah guides them by the Holy Spirit alone, and that He only has power, yet while they were immediately aroused, they were moved away. At first they wished to excite some disturbances, but after some contention with me, they became quiet. Further also, to-day, by the Divine mercy of God Messiah, I have been allowed to experience in a living manner that spirits although evil, those namely who are in inverted order, can also give "the dainties of the king" [Gen. xlix. 20.] Thus while they are in that state, they are understood by *Asher*, in the exterior sense, for they were in the state that they make delights accordingly, compliant to the interior heaven, or interior man. These are the things which are arcana, and of which more could be said. February 8, 1747, on which day I was allowed to note on the margin [of Schmidt's *Biblia Sacra*, p. 62] something concerning the blessings of Jacob's sons, Genesis xlix.

The date given to this entry shows that Swedenborg was in Stockholm at the time of writing, for he was present at the Board of Mines on Feb. 7, and on the 10th. On July 17 he took final leave of the Board on purpose to journey abroad, and on Nov. 23 he was in Holland. No. 149 of the extant "Diary" is dated Oct. 9, 1747, so that it may be fairly inferred that the "Diary" was actually begun about January in the same year, for No. 29 is dated Feb. 8, and No. 149, Oct. 9. But, further, as No. 29 was written in Sweden, and No. 149 was probably written soon after the traveller's arrival in Holland — an inference drawn from the manner of giving the date ("Oct. 9, 1747, old style") when it differed from the "style" then used in Sweden — we conclude that the lost numbers of the "Diary" were

written in a book distinct from that which begins with No. 149. Its loss would, therefore, be more probable than it would be had the contents been written in a larger volume with the rest.

The author's statement that he was permitted to make a note concerning the blessings of the sons of Jacob, on the margin of Schmidt's *Biblia Sacra*, on the same date, is also interesting. From the whole annotation of GEN. xlix. we cite only the summary:—

By all these sons of Israel are to be understood the goods of the church, as Joseph who is faith. But by the sons of Jacob are to be understood lower things, and so opposites, thus contrary to order. But they contain arcana of the church, and, in the inmost sense, arcana of God Messiah's kingdom, which are not easily perceived: as for instance that *Gad* is justice, *Asher* is delights from love, and, in the opposite sense, that he is able to give the, "dainties of the king," although they do not live in order; this is an arcanum.

Against this annotation on the margin, the author made a note later, thus, "Concerning Gad and Asher, see Experience, Volume III., towards the end." This memorandum refers to *Adversaria*, Part I., Volume IV., page 58, etc. (Tafel Edition), or Nos. 1291-1299, where a fuller explanation of Gad and Asher is given, and particularly of "the dainties of the king," at No. 1298 — a number against which Swedenborg wrote many an "N. B." It is an interesting number, though too long to translate here. It tells that the first men, immediately on seeing or hearing natural things, perceived spiritual and celestial, so that in them they contemplated, not the earthly but the heavenly — even in trees, fruits, and living things themselves. At first sight the nature and essence of things were seen and laid hold of; and it was this that made man's paradise. One wonders when these first spiritual perceptions of the seer will be given to English readers.

Festinamus lente — lentissimè!

JAMES HYDE.

CREATION NOT FROM POINTS AND LINES.

IN "True Christian Religion," 20, Swedenborg speaks thus of the need of thinking of creation as by and from the personal God:—

Unless an idea be formed of God that He is the first substance and form, and of His form that it is the very human, the minds of men would easily bring before themselves phantasies like spectres as to God Himself, the origin of men, and the creation of the world. Of God they would take up no other notion than of the nature of the universe in its firsts, thus as of its expanse, or as of a void or nothing; of the origin of man as of a flowing together by chance of elements into such a form; and of the creation of the world that the origin of its substances and forms is from points and then from geometrical lines, which because nothing can be predicated of them, are therefore in themselves not anything. With such everything of the church is like the styx or the darkness in Tartarus.

"Divine Providence," 6, also says:—

It is acknowledged by many that there is one substance which is first and from which all things have come, but the nature of it is not known; it is believed to be so simple that nothing can be more simple, and that it can be likened to a point which has no dimension, and that from such infinites the forms of dimension have arisen; but this is a fallacy springing from the idea of space, for from that idea the least thing appears to be such. But the truth is that the more simple and pure anything is, the more great and full it is; which is the reason that, the more deeply an object be examined, the more are wonderful, perfect, and beautiful things seen in it, and thus the most wonderful, perfect, and beautiful things are in the first of all substances. This is so because the first substance is from the spiritual sun, which is from the Lord and in which is the Lord; thus that sun is the only substance which, because it is not in space, is the all in all, both in the great-ests and the leasts of the created universe.

This teaching as to creation by the Lord from Himself and not from nothing or a point of no dimension, is carried out in "Divine Love and Wisdom," 282 and 283, where we read:—

Every one who thinks from clear reason sees that the universe was not created from nothing, for he sees that from nothing nothing is made, for nothing is nothing, and to make some thing out of nothing is a contradiction, and what is contradictory is against the light of truth which is from the Divine Wisdom. Every one who thinks from clear reason may see that all things were created from a substance which is such in itself, for that is the very *esse* from which all things can arise; and because God alone is substance in itself and therefore *esse* itself,

it is plain that from no other source is the existence of things. Nevertheless, although God created the universe and all things of it from Himself, still nothing in the created universe is God.

That Swedenborg did not perceive clearly all these things when he wrote his scientific works is, of course, true. But to infer from the words in "True Christian Religion," 20, concerning philosophers who regard the substances and forms of creation as having their origin in points and geometrical lines, that he means himself in the past, together with others, seems wholly unwarranted. For, in the first place he was too honest and conscientious to let himself off in that way if he had made such a mistake. But he had never held such views. Democritus, of Abdera, held them B. C. 420, and Giordano Bruno in A. D. 1584. He, doubtless, referred to them and others of whom he knew. But as for himself he always held that the substances and forms of creation were derived from God. In the beginning of his great scientific work entitled by him, *Principia Rerum Naturalium* or "The Principles of Natural Things," he wrote:—

The reason why man in a state of integrity [before the fall] was made a complete philosopher was that he might the better know how to venerate the Deity, the Origin of all things, that Being who is all in all; for no one can be a complete and really scientific philosopher except he be most devoted to the Deity. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite cannot be separated from philosophy; for he who thinks himself to be wise, unless his wisdom teach him to acknowledge the Divine and the Infinite, that is, he who thinks he can be wise without a knowledge and veneration of the Deity, is not wise at all. They therefore are mere children, and have scarcely reached the first threshold of true philosophy, who ascribe to nature the origin of all things, to the exclusion of the Infinite; or who confound the Infinite and nature, when yet nature is only something that has been caused, or a *causate*, the Infinite being its efficient and cause.

Thus not as clearly as when he wrote, "The True Christian Religion" (but clearly enough for our present purpose), Swedenborg had an idea of God, formed in his mind, as the first substance and form. And with a sufficient clearness the idea was of God in the human form, for he continues in this very connection in the *Principia*, as follows:—

The contrary to all this must necessarily take place in a man not in a state of integrity and in whom the above mentioned connection has perished [by the fall], and therefore the Infinite and Only-Begotten was made man that he might restore to man the connection with the Infinite in Himself, and consequently by a certain connection with Himself in those who are like Him.

Then in the *Principia* follows Swedenborg's use of the expression, "point," and the geometrical method of illustration, which has lead some to suppose that he himself is to be classed with those who regard points and lines as the origin of substances and forms. But from the outset to the end of his treatise, he makes just the opposite use of the expression and the illustrations. For he says:—*

1. *Concerning the first simple of the world.* There is a first entity produced by the Infinite. Nothing finite can exist *per se*; therefore it must exist by means of that which can finite [or produce what is finite], and which is Infinite *per se*. Therefore composite things derive their origin from simples, simples [derive theirs] from the Infinite, and the Infinite from Itself, which also is the only cause of Itself and of all things. All finite things came into existence successively, for nothing can be at once what it is [capable of becoming] except the Infinite. 2. Geometry itself acknowledges a certain simple and first entity of its existence which it calls its own or mathematical point. 3. The Holy Scriptures also wish to instruct us in this, that the world was created by God and the Infinite. 4. Rational Philosophy does not acknowledge that there can be an *esse* or *existere* without a mode. 5. And if [the first simple] was produced by motion from the Infinite, it must also be supposed that in the Producer there was a will which produced. 6. The simple is the first entity existing by motion from the Infinite, and thus, in regard to existence, as it were a medium between the Infinite and the finite. 8. The point is a simple and most simple entity. . . . 9. The seed of finite things. 10. The point is a kind of medium between the Infinite and the finite, for it is by the mediation of this point that finite things exist from the Infinite. 12. This natural point is purely motion in the universal Infinite, and consequently it is pure and total motion, which cannot be conceived of geometrically. . . . 13. It can be conceived of only as an internal state and endeavor [*conatus*] to motion. . . . 24. Motion is the only medium by which anything new can be produced. Motion itself, which is only a quality and mode, and not substantial, may yet present what is substantial, or a similarity to what is substantial, if something substantial be put in motion.

Thus we see that Swedenborg's "point" is the point of contact of the creative energy with creation. It is the proceeding of the divine life by which everything comes into existence and lives. They are distinctly one — to be distinguished in thought but inseparable in fact. All this when properly understood, is in harmony with Swedenborg's later writings, which were illumined by his studies of spiritual phenomena. Indeed, the more we study his scientific writings in connection with his theological, the more clearly shall we see that the

*For the sake of brevity we quote from Swedenborg's own summary of his *Principia*.

former were an indispensable preparation for the latter, as the foundation is indispensable to the superstructure. We shall be led to the conclusion, therefore, that the foundation is laid in the truths of natural science and philosophy; and needs no repudiation and but little if any correction.

H. C. H.

MAN'S SPIRITUAL ATTENDANTS.

THE question was lately raised as to the angels attendant on man from infancy upward, whether they are changed as he advances in age, and if so, what angels attend him in the periods of his life.

We are taught about the angels and spirits with many important details as follows:—

There are at least two evil spirits and two angels with every man. (*Arcana Cœlestia*, 697.)

There are continually with every man evil spirits and also angels. (*Ibid.*, 2887.)

Angels from heaven and spirits from hell are continually with man, and I have been informed that there are two spirits and two angels with every one. (*Ibid.*, 5848.)

There are two angels with every man because angels are of two kinds, one acting upon the will of man, the other upon his understanding. The one kind is called celestial, the other spiritual. (*Ibid.*, 5978.)

To this general teaching is to be added what is said in "True Christian Religion" as to the angels assigned at one's baptism.—

Infants are introduced by baptism into the Christian heaven, and angels there who will care for them are assigned to them by the Lord. Therefore as soon as infants are baptized angels by whom they are held in a state to receive faith in the Lord are appointed to them. But when they grow and come into their own right and reason, the guardian angels leave them, and they attach to themselves such spirits as make one with their life and faith. (677.)

This teaching indicates the change of spiritual attendance due to the infant's growth; and it is manifest to all how great the change in a child's mind is, so that his infantile innocence seems to depart and the youth becomes engrossed in boisterous sports and sensuous enjoyments. But even then the angels have only drawn back, as it were, and we are expressly told that "The angels from heaven never wholly depart from a man, for then all would be over with him." (*Arcana Cœlestia* 5979.)

As to the changes of guardians we are also instructed as follows:—

The same spirits do not remain with man perpetually, but are changed according to the states of his affection, or of his love and its ends; former spirits are removed and others take their place. In general the spirits are such as the man himself is. (*Ibid.*, 5851.)

Still more definitely these changes are described:—

The spirits with man are changed according to his changes of affection; therefore he has some spirits in infancy, others in childhood, others in youth and manhood, others in old age. In infancy spirits are present who are in innocence and who therefore communicate with the heaven of innocence, which is the third or inmost heaven. In childhood there are with him spirits who are in the affection for knowing, and therefore communicate with the lowest or third heaven. In youth and manhood the spirits are in the affection for truth and good and hence in intelligence, and they communicate with the second or middle heaven. But in old age the spirits are those who are in wisdom or innocence, thus communicating with the third or inmost heaven. (Heaven and Hell, 295.)

This shows how the companionship passes through a descent and then an ascent, from the highest to the lowest heaven, thence to the middle heaven, and so again to the highest. Of course, as "Heaven and Hell," 295, points out, this is when the life goes on in its orderly development and is not arrested by surrender to evil.

The succession of states and angelic companions is also dwelt upon in "Arcana Cœlestia," 5342, where we read:—

From first infancy even to first childhood man is introduced into heaven by the Lord, and this among the celestial angels, by whom he is held in a state of innocence, which state infants have up to first childhood, as is known. When childhood begins he by degrees puts off the state of innocence, but still he is held in a state of charity through the affection of mutual charity for his mates, which state continues with many even to youth. He is then among spiritual angels.

This passage does not continue the subject, but goes on to speak of the temptations incidental to youth and of the Lord's provision of the needed remains of all good states, for the "Arcana Cœlestia" is here explaining the corn stored in Egypt in the seven good years.

In perfect harmony with these changes is that of locality in the world of spirits, of which we read:—

Every man from infancy to old age changes place in the world of spirits. The infant is held in the east toward the north there. The child as he learns the elements of religion, retires gradually from the north to the south. The youth

as he begins to think from his own mind is borne toward the south, and later when he comes into his own judgment and right, according to the increase of such things as inwardly look to God and love to the neighbor, he goes into the south to the east. But if he favors evil and takes it in, he moves toward the west. (True Christian Religion, 476.)

In addition to these passages there is one other which, standing alone, might not be so plain as it will now be:—

Angels from the heaven of innocence are with infants on earth immediately after birth; in the next period angels from the heaven of the tranquillity of peace; afterward, those who are from societies of charity; and then, as innocence and charity decrease with the children, other angels; and at length when they are more grown and enter upon a life without charity, certain angels are indeed present but more remotely, and this is according to the ends of life which the angels especially influence, by instilling good and averting evil ends. (Arcana Cœlestia, 2303.)

There is no contradiction with "Heaven and Hell," 295, here. Only the changes of infantile life are more fully told. It is important to note that, since no man can live without the Lord's life coming to him through the spiritual world, so the media are wonderfully arranged and adapted to the best result for him, leaving him in freedom, yet rendering him all possible assistance in making right choices.

T. F. W.

NOTES ON THE CORONIS.

IN "The True Christian Religion" (Nos. 15, 177, 343, 485, 627, and 758), Swedenborg refers to an intended Appendix to that work (*Appendix post hoc Opus*). In this Appendix the desolated state of the church was to be exposed (see Nos. 15, 177, 343, 627, and 758). The work has a supplement (*additamentum*), but it is not the promised Appendix. That the Appendix was intended to be either an actual part of "The True Christian Religion," or closely associated with it, appears from these statements with respect to it. Speaking of the subjects, which were to be treated in the Appendix, Swedenborg says, in No. 485, "These enormities we intend to expose *in the last part of this work*"—that is, in the last part of "The True Christian Religion." And, referring to one of these subjects, Swedenborg says, in No. 177, "Therefore an Appendix shall be adjoined to this work, in which

this shall be demonstrated." Whence it follows that Swedenborg, at the time of writing, intended to treat certain subjects in an Appendix attached to the work he then had in hand. These subjects are not treated in any part of "The True Christian Religion," but they are treated in the book we know as the "Coronis." Twice only (at Nos. 585 and 795) does Swedenborg employ the word *coronis* in the larger work, in reference to a conclusion, and in neither case does it apply to the promised Appendix — indeed, at No. 795, it refers to the *additamentum*, which immediately follows. But that the work called "Coronis" is the promised Appendix is put beyond all possible doubt by a statement within itself, at the end of No. 26. "But more about the image and likeness of God in man may be seen in the Relation in the preceding work of which this is the Appendix, No. 48." The Relation referred to will be found at No. 48 of "The True Christian Religion."

These are the only references known to us, wherein Swedenborg names the addition he intended to make to his last printed work, and in each instance the description is, "An Appendix to The True Christian Religion," and never once is it called "Coronis." This fact is of importance in view of what has yet to be stated. But, meanwhile, we offer some account of the book's history.

From the memorandum with which the body of the work closes (No. 791), it appears that, after the writing of "The True Christian Religion" was finished, the Lord called His disciples together in the spiritual world, and the next day (being June 19, 1770), He sent them to preach the Gospel in that world. Then follows, in the book, the writer's supplement. So that the whole work was finished in writing sometime near June 19, 1770. From statements made to Dr. Beyer (Documents, Vol. II., pp. 383, 384), it is evident that the printing of the work was completed at the latter end of June, 1771. But the completed work does not include the promised Appendix. The manuscript of this, identified as the "Coronis," Swedenborg had with him when he went to London in September, 1771. During the author's illness, Dr. Messiter took possession of his manuscripts, and among them that which was to form the Appendix to "The True Christian Religion." From 1772-1780 we have no particular statements bearing on the history of this manuscript; but in the latter named year some part of it was printed at Augustus Nordenskjöld's expense: it would seem that for the purposes of printing, a copy made

from the original was used. Nevertheless, it is not impossible that some part of this manuscript was included among the papers which Lindegren, as Swedenborg's agent, sent to Stockholm, which "arrived from London in the month of September [1772], which are probably the last written by the Assessor Swedenborg's own hand" (Documents, Vol. II., pp. 785, 790). Whether, however, the whole or any part of the autograph ever found its way to Sweden is not known — Dr. Messiter is said to have lost part of it, and what he took away, if Shearsmith's testimony refers to this particular work, consisted of "seventy-two large pages" in manuscript. How far the fifty pages of the printed work will account for the "seventy-two large pages" of Swedenborg's manuscript, it is difficult to say, but at least it will not allow of the statement being true that "nearly one half of the copy had been mislaid and finally lost at the doctor's house" (*New-Jerusalem Magazine*, 1790, p. 224). For what was printed in 1780, is, according to the Exegetic-Philanthropical Society, what Nordenskjöld found in Dr. Messiter's house: and this was "a fragment of Swedenborg's manuscripts, under this title, *Coronis seu Appendix ad Veram Christianam Religionem*," etc. Afterwards Nordenskjöld found, in Stockholm, what has been called a Supplement to the "Coronis," but which is indeed a draft of the whole scheme — a summary statement or plan of the intended Appendix. This draft, as well as the "Coronis" itself, and the circumstances attending its taking away by Messiter, show the work to have been unfinished when Swedenborg died. Whether the work printed in 1780, together with the summary, comprise the whole of that which Swedenborg had written at the time of his death, may be matter only of conjecture, but we incline to think it is, and that the part said to be "lost" was the summary which had come into Lindegren's hands and was returned to Stockholm in September, 1772, where, in fact, Nordenskjöld found it later. But the essential point is that, after being found by Nordenskjöld, the one at Dr. Messiter's house and the other in Stockholm, *neither of them remains to us in autograph*. The existing manuscripts are copies made at Nordenskjöld's instigation. Now, since the printed work was set up from copies, a question arises as to the value of the text. Happily, our question can be answered, though perhaps without the fulness that the autograph itself would provide, and only in relation to the part printed by Nordenskjöld in 1780.

In 1884, Dr. Samuel H. Worcester reprinted, with great editorial care and skill, the Latin text of the "Coronis," and with it gave the text of the so-called Continuation or Supplement. But he very properly places the latter first, and then adds the work which was printed in 1780, at pages 13-77. His volume closes with six pages of critical notes embodying editorial emendations of the text which forms the basis of this part of his work. There are in all three hundred and thirty-seven entries in the *Notæ Criticæ Editoris*; one hundred and seventy-seven of these relate to the sixty-five pages occupied by Nordenskjöld's text. The number of errors, when compared with a work published by Swedenborg himself, will be seen to be extraordinary. *De Nova Hierosolyma et ejus Doctrina Cœlesti*, for instance, is a work covering almost three times as many pages as the "Coronis," yet Dr. Worcester records only thirty-four errors in the text, as against one hundred and seventy-seven in the other work.

Among the copies of "Coronis," 1780, in the Swedenborg Society's Library, in London, there are two which formerly belonged to Dr. William Spence, of whom some account will be found in "Documents," Volume II., pages 1174-1175. These copies are valuable as showing that their former owner not only saw the autograph of the work, but diligently compared it with the printed text. Dr. Spence records one hundred and thirteen annotations on these copies. It is to provide students of Swedenborg with the result of Dr. Spence's comparison that the present notes on the "Coronis" are written.

In the first place the title-page is challenged. Translating the printed title-page into English, we have this result: "The Coronis, or Appendix to The True Christian Religion: in which are treated the four Churches on this Earth from the Creation of the World, and their Periods and Consummation; and next, the New Church about to succeed those four, which will be truly Christian, and the Crown of the preceding ones; and the Coming of the Lord to it, and His Divine Auspice in it to eternity; and further the Mystery of Redemption. By Emanuel Swedenborg, servant of the Lord Jesus Christ. London, 1780." It is unnecessary, we take it, to say more than that no one who has any knowledge of Swedenborg's titles will believe that that just quoted was prepared by him. On this title-page Spence writes, "Pray call the theology of the New Church, of which this is the Appendix, by no other name than 'The True Christian Religion.' So E. Swedenborg wrote on his manuscript" (*Precor, vocate Theo-*

logiam Novæ Ecclesiæ, cujus hæc est Appendix, non alio nomine, quam VERAM CHRISTIANAM RELIGIONEM. Sic scripsit E. Swedenborg in Manuscripto hujus). To these words, after "manuscript," the annotator adds, on the other copy of the work, this significant phrase, "preserved in my possession" (*pænes me reservato*) "W. Spence." It thence appears that the original manuscript, so far as it was printed in 1780, was at this time in the possession of Dr. Spence. On the last page is an equally interesting note to the effect that the remainder of the author's manuscript was, at the time of writing, in Sweden, and he prayed that by the divine favor it might, in good time, be printed. The note reads: *Reliqua in manuscripto authoris supersunt in Suecia. Deus in tempora suo faxit ut imprimantur!* 1786. W. S. It must not pass unnoticed that, in 1786, Dr. Spence does not remark that any part of the manuscript had been lost, but that the remainder of it "remains in Sweden." Nor should we neglect to observe that the Exegetic-Philanthropical Society (by its *Samlingar för Philantropen*), in 1787, states that since printing the "Coronis," Nordenskjöld "found a supplement to it, which, however, has not yet been printed." This supplement, when it was printed, proved to be the so-called "Brief Continuation of the 'Coronis.'" If, therefore, the remainder spoken of by Dr. Spence, in 1786, and the "Supplement" found before the note just referred to was written in 1787, relate to the same thing, as appears probable, then we have some reason to believe that the *whole* of what Swedenborg wrote on the subject is preserved at the present time, though in faulty copies.

We shall best economize space by dealing with the remainder of Spence's notes in groups. Most of them may be regarded as simple corrections such as any student would at once recognize as requisite. Of these, Dr. Worcester incorporated fifty-seven in his text without entering them in his critical notes or otherwise indicating them. We shall cite only one, for the purpose of illustration. Where, on p. 63, l. 25 of the text, Worcester reads *locuta* in place of Nordenskjöld's *loquata*, Spence notes that the autograph used *loquuta*. There is no difference in meaning between Worcester and Spence, but they both correct Nordenskjöld, while they themselves spell the word according to two different codes. Henceforth, we shall refer to the text printed by Nordenskjöld, in 1780, by the initial N.; to the Worcester reprint by the initial W.; and to Spence's annotations on the Nordenskjöld text by the initial S.

Our next group of annotations consists of thirty-six. These are readings adopted in W. and indicated either by notes or by brackets in the text. Those readings of S., which are included in the critical notes of W., are those which may be found on using the references given by the editor, at pag. 14, sig. 2; p. 24, s. 2; p. 28, s. 1, 3; p. 29, s. 1; p. 30, s. 1, 3; p. 32, s. 1; p. 35, s. 1-4; p. 36, s. 1; p. 38, s. 1; p. 40, s. 1; p. 41, s. 2; p. 43, s. 3; p. 50, s. 1; p. 51, s. 1; p. 52, s. 2; p. 55, s. 1, 2; p. 62, s. 2; p. 63, s. 1; p. 66, s. 2; p. 67, s. 6; p. 68, s. 2; p. 73, s. 2; p. 75, s. 11; p. 76, s. 3; and p. 77, s. 1, 2. Besides these, there are four which the editor did not enter upon his list, but showed in the text by the use of brackets. They are the following: at p. 39, l. 21, where W. has *quod [si] ederet*, correcting N., while S. informs us that the autograph read *quod si ederet*. At p. 51, l. 6, from the bottom, p. 56, l. 26, and p. 70, l. 34, the brackets are equally unnecessary, since, according to S., the words enclosed were in the author's manuscript. There are, however, some cases in this group of a different kind. Thus at p. 28, editor's note 3, the word *que* is omitted; here S. observes that *que* was written on the manuscript, but afterwards erased; in the same line, however, there should be a comma after *terris*. At p. 35 where W.'s note 3 occurs, and the reading *vita* takes the place of N.'s *vita*, S. says, "I believe *vita* ought to be *vita*; it is doubtful in the manuscript." At p. 38, note 1, W. exchanges *janua*, the reading of N., for *cardine*; S., however, remarks that we should read *cardine*, but that "the error [of *janua* for *cardine*] is in the manuscript." Again, at p. 52, note 2, where W. has corrected N., we are told that the error is in the autograph, though the reading adopted by W. is recommended by S. The same is the case at p. 73, note 2. These instances attest the care of Spence's examination of the printed book and the author's autograph, but they also show Dr. Worcester's scholarly work in an assuring light: for he had not the advantage of Spence's notes.

We have, also, a group of six cases wherein W. makes a variation in the text, which is not in accord with Spence's reading of the manuscript. Thus, in No. 5 of the treatise, a quotation is made from the Word and this reference is appended in N.—"HEZEK. v. 25; AMOS vii. 9; cap. viii. 9," which W. alters to "EZECH. xxxii. 8; AMOS v. 20; cap. viii. 9." In both editions the references follow a quotation from, and reference to, APOC. xxi. 23-25. It will, therefore, be seen that the references to the Prophets are only supplementary. But S.

deletes the references to EZEK. v. 25 and AMOS. vii. 9, and tells us that the manuscript reads: "HOSCHEA v. 15" instead. At p. 60, l. 4, from the bottom, there should be a semicolon after *corporis*, instead of the full point, though N. has a comma. At p. 63, l. 3, W. has *Asylis* for N.'s *Azilis*, whereas S. gives *Azylis* from the author's manuscript. At p. 66, editor's note 3, where N. has "EZEK. vi. 14," W. reads, "EZECH. vi. 6; *tum quoque videatur vers. 14;*" but S. shows that the manuscript had simply, "EZEK. vi. 6." On the same page, at l. 31, we have *Jischaki* for *Jishaii*, where S. notes from the author, *Jishatzi*. And at p. 77, note 3, W. displaces *Depeg* by *Pepigi*, where the autograph supplies *Delegi*.

Finally, there remain thirteen of Spence's annotations; and these are not included among Worcester's corrections. The first is the memorandum on the title-page, which we have already cited. The rest now follow. At p. 24, l. 24, W. and N. read *et hostibus captas*, but S. notes that the manuscript has *ab hostibus captas*, which is, unquestionably, the correct reading. On p. 26, at the editor's note 2, W. has *primus*, but suggests *Primas* in its place. S. says, "I think it ought to be *Primas*." It does not appear, however, whether this is Spence's conjectural emendation, or whether the word was indistinctly written on the manuscript. At p. 41, l. 34, both printed editions have *literato*. S., however, observes that the autograph reads *literali*. The difference in meaning is worth recording. The printed Latin gives the following phrase: "From the learned or historical sense of the description of Adam's life," whereas the corrected text gives: "From the literal or historical sense." On p. 59, W. follows N. in giving the paragraph commencing *Propositum supra est*, at l. 5, the number 49, which, according to S. is an error, as the number belongs to the paragraph on p. 60, l. 12, which opens with the words, *Vocatio filiorum Israelis*. An interesting note occurs in connection with a word used towards the end of No. 51 (at p. 62, l. 22), where W. and N. have *rheubismum*, but where Dr. Spence observes that the manuscript has *Rheubismum*, which he prefers to read *Rheumatismum*. This, Sibby, in his translation, published in 1810, rendered "a flowing humor," and Hindmarsh, in 1811, "a rheumatic fever," whilst the current London edition has "catarrh." At No. 56, in the quotation from EZEK. vi. 6, Worcester, p. 66, l. 25, follows N. in the reading *et abscindantur statuae vestrae*, which gives in English "and your images may be cut off." But S. corrects the reading, from the autograph,

thus: *et abscindantur solares statuæ vestrae* (and your solar images may be cut off), which is not only truer to the Hebrew, but is the version of Schmidt from whom the verse is quoted. In No. 58, HOSEA. iii. 4 is quoted: W., at p. 71, l. 8, reads as N. does, *non statua*, and the English edition renders accordingly "no image"; S., however, notes the reading *statuta*, though neither the Hebrew nor Schmidt supports this. In No. 59, p. 72, l. 14, JOHN i. 18 is quoted in both printed editions thus, *Patrem nemo viderit; Unigenitus Filius* (No one hath seen the Father; the Only-Begotten Son, etc.). Spence supplies the missing adverb, thus: *viderit unquam; Unigenitus* (hath seen [the Father] at any time; the Only-Begotten), etc. At p. 73, l. 17, both N. and W. have *qui in tentationibus sibi querit*, where the manuscript had *qui in tentationibus Azylum sibi querit*, giving in English the whole phrase, thus: "That everyone, who, in temptations, seeks a refuge for himself in the Lord, conquers." Ps. ii. 6, as quoted in No. 60, reads, in N. and W., at p. 75, l. 19, from the bottom of the page, *Jehovah dicit ad Me* (Jehovah saith unto Me), where according to S., we should read *dixit* (said) instead of *dicit*. Again, in the same number, p. 77, l. 10, Ps. lxxxix. 6, reads *et confitebuntur cæli miracula tua* (and the heavens shall confess thy miracles), where S. notes that *miracula* should read *mirabilia* (wonderful works).

One other note remains to be recorded. Against No. 25 Dr. Spence has written, "It is notable that Luther said, From the first chapter of Genesis the whole of the Christian religion could be drawn out and proclaimed. The same chapter he calls an Epitome of the whole Scripture. *Colloquia Mensalia*" (*Memorabile est, quod Lutherus dixerit, "ex primo capite Genesios, hauriendam vel predicandam potuisse totam Religionem Christianam." Idem caput appellat totius Scripturae Epitomen. Colloq. mensal.*). Whether this is a note from the autograph of the "Coronis," or one of his own, does not appear, though we opine it is the latter. It is written on one copy only. If Dr. Spence possessed a copy of Luther's *Colloquia Mensalia* he had a literary prize; for, having been published in 1566 by the collector (Dr. Anthony Lauterbach), it was ordered, by the Papal power, to be burned, and all copies were supposed to have been destroyed, until one was discovered in 1626. Others may have been found since, but there are probably very few copies extant. We have no evidence that Swedenborg knew the book. And this confirms the idea that the note is Spence's own. Whether these notes materially

affect the English versions of our author is not of so much importance as the retention of a pure text in the Latin, towards which they may tend, and for which they are offered.

JAMES HYDE.

OVATIO.

IN his Bibliography, Rev. James Hyde calls attention, on page 116, to an important note by Swedenborg on EZEK. vii. 7, "the day of trouble is near and not the sounding of the mountains." See also *Index Biblicus* under *Mare*. These last words are rendered *non celeusma seu ovatio montium*, and of this he says *ovatio montium pro ovatione ex amore sui*, giving the date 9 October, 1747. To translate by the phrase, "ovation of the mountains," seems to give no meaning. To the Romans an ovation was a lesser triumph given to a victor without a battle or to one who had made conquest of a small territory. The word might, therefore, mean the shouting of an approving multitude, and we might say in the quoted phrases, "not an outcry or shouting of the mountains" and "the shouting of the mountains is for shouting from the love of self." Swedenborg, however, seems not to have readily found an equivalent for the Hebrew word, *hedad*, for, when it was found in ISA. xvi. 10 and JER. xlviii. 33, he retained the original word, as in "Apocalypse Explained," 376, "Arcana Cœlestia," 6377, "Apocalypse Revealed," 651, and elsewhere. He even said, at the end of the second passage, *hedad non hedad*, where the English has "their shouting shall be no shouting."

In the *Adversaria* IV., page 39, he gives what amounts to a definition of *hedad* when he says on ISA. xvi. 10 (18 in his Bible), "As to *hedad* see the original text, for it is translated by *celeusma*, a sound of grief; *hedad* seems to be a song which they sung in the vintage." But he closely defines it in "Apocalypse Explained," 922, where he quotes the *hedad non hedad* of JER. xlviii. 33, and says, *ovatio calcantium torcular intelligitur per hedad*.

Coming back now to the first instance in the *Index Biblicus*, we may translate, "not the outcry or shouting of the mountains; the shouting of the mountains is for shouting from self-love."

We find but one instance when the word *ovatio* is found apart from quotations from the Word where it represents the Hebrew *hedad*,

and that is in "Arcana Cœlestia," 4215, where feelings are spoken of:—

Humiliation of heart leads to kneeling, which is an outward action of the body; still greater and more internal humiliation causes prostration on the earth; joy of mind produces singing and shouting (*ovationem*); and sadness and inward grief cause weeping and lamentation.

In no case can we translate *ovatio* by its cognate "ovation," for that is not intelligible. As to the very best English equivalent the revisers say, "vintage-shout," "joyful shouting," and simply "shouting," which is apparently the best word.

T. F. W.

ADSCITITIUS IN CORONIS, 8.

IN "Coronis," 8, we find these words, as they have been translated in the English Edition:—

But these subjects will be presented to the understanding in a clearer point of view, in the following pages; but it is proper that at the beginning of this volume some preliminary observations should be made, because knowledge is necessary before any one can know that morning signifies the rise of the church, etc.

The first nineteen words above are represented in the Latin by only eight, showing how turgid is the translation, which was made many years ago. A better rendering of this sentence would be, "But these points will later be put in evidence before the reason," twelve words, instead of eighteen, being as few perhaps as can be used.

After this sentence the translation runs,—

But it is proper that at the beginning of this volume some preliminary observations should be made, etc.

The Latin for these seventeen words has only eight, and it runs,—

Juvat quod in primordio hujus voluminis adscititii tradantur.

Here the above translation makes *adscititii* the subject of the verb and gives as its meaning, "some preliminary observations." There is no ground for this. *Adscititii* is certainly an adjective qualifying *voluminis*. In "Arcana Cœlestia," 4988 and 5032, we find the phrase, *ex haereditario et inde adscititio*, meaning, "from what is inherited and thence added." This applies to that quality which is

additional to the heredity, but is derived from it. The meaning of this uncommon word is not at all in doubt, and it is used in English to mean "supplemental" or "additional." In "Cornois," 8, therefore, we should read, "this supplemental volume." What, then, is the subject of the verb? It is carried over from the preceding line. The sentence should read,—

But these points will later be put in evidence before the reason; they are helpfully given at the beginning of this supplementary volume because there must first be knowledge, etc.

The "Coronis" should be translated anew, and it is a work demanding thorough study.

T. F. W.

THE DATE OF THE COUNCIL OF NICE.

IN the attractive and very readable edition of the "Summary Exposition," known as the "Rotch Revision," and published recently in Philadelphia, we are surprised to see the date of the Council of Nice given as A. D. 318. No. 31 says:—

The Nicene Creed was written at the Council of Nice, a city of Bithynia, to which all the bishops in Asia, Africa, and Europe were summoned by the Emperor Constantine in the year 318.

This date is not the date of that council, but it is the number of bishops present, so that the council was sometimes called that of the 318. Much was made of this number as that of Abraham's servants, and in later councils an attempt was made to have the same number present or a multiple of it. In order to keep this sacred number full, two bishops, who had died, were appealed to in their tombs to sign the decrees, and it is said that this was done by them in the night.

But the date is 325, not 318. There is no question about the date. Constantine was not the one accepted emperor until 323. In that year he became a Christian. He was not even tolerating Christianity in 318.

Swedenborg's own edition of the *Summaria Expositio* named 318, probably by the number present being misread for the date. In No. 632 of *Vera Christiania Religio* his edition gives the date as 1318. This first figure is clearly a printer's error. Although the council

is often mentioned, the date appears to have been given only in these two passages.

In translating these two works there seems to be no other proper course than to give the correct date, and this has been done in all editions of recent years. It is, therefore, to be regretted that this last edition goes heedlessly back to the erroneous date, thus giving wrong information to some readers and inviting the unfavorable comment of others. We hope that the "Rotch Revision," will not take backward steps, as this step certainly is.

T. F. W.

FATHER-IN-LAW OR MOTHER-IN-LAW, "ARCANA CŒLESTIA," 4843.

AN English friend has written:—

I have met with a passage which I cannot explain and shall be glad of enlightenment. In "Arcana," 4843, our author quotes from MICAH vii. 5, the words, "the daughter-in-law against her father-in-law," and proceeds to give the spiritual meaning of "father-in-law." He then quotes from MATT. x. 35, using the same terms. But the Authorized Version gives "mother-in-law" in each case. Near the end of the number he quotes from the parallel passage, LUKE xii. 53, but there, curiously enough, he uses the words "mother-in-law" and gives the exposition. Can you tell how this occurred?

The answer is, this occurred through the blundering of the translator. Swedenborg is consistent throughout the passage, correctly using the term, "mother-in-law," in all the instances named, but the translator wavered between "father-in-law" and "mother-in-law." The translator felt the need of doing this because Swedenborg was writing on GEN. xxxviii. 11, which deals with Tamar and her father-in-law Judah, though he used in illustration the passages from Micah, Matthew, and Luke, naming the mother-in-law. He did this because these passages were most to his purpose and because he was not making any distinction between the two terms. He was explaining the words, "Tamar his daughter-in-law," and on this phrase he gave a lucid explanation. Our correspondent is in error in saying that Swedenborg gave the spiritual meaning of "father-in-law." He had no occasion to do so and did not do so. He named in quotation the term, "mother-in-law," but he only explained the term, "daughter-in-law."

It is true that *socrum* may represent the accusative case of either *socer*, father-in-law, or *socrus*, mother-in-law, but Swedenborg was quoting Scripture and he quoted it exactly. The Hebrew has one word for the husband's father, and another for the wife's father, and still another for the husband's mother. The Greek is less thorough, but distinguishes between the masculine and feminine forms of the same word. These distinctions are, of course, to be observed in all quotations made by Swedenborg or any one.

To show that Swedenborg distinguished these words, we have only to turn to his *Index Biblicus*, on which he drew for quotations, and see that he has both words *socer* and *socrus*, showing that, while he classed them together, he did not confuse them.

In an Oriental family a son brings his young wife home and she becomes subject to his mother. From the Sultan down this is the rule, and the mother-in-law is sometimes very despotic. It is, therefore, not uncommon for strife to arise, "the daughter-in-law against her mother-in-law." The father-in-law has nothing to do with governing the daughter-in-law, the son's wife, and she would not resist his authority.

T. F. W.

FAULTS OF TRANSLATION.

ALTHOUGH so much work has been conscientiously done in making and perfecting the English translations of the works of Swedenborg, involving very large expenditures of funds, yet it must be confessed that manifest imperfections impair the efficiency of even the most recent work. In the publisher's task the best skill is shown, but two faults in particular still show themselves in the text. One of these is the inversion of sentences which makes them much harder to understand, and the other is the use, perhaps, even the gratuitous introduction, of heavy words, where Swedenborg chooses the most simple and lucid expressions.

To take a single instance from the latest edition of the "Doctrine of the Lord," 32, the Latin of one sentence reads as follows:—

In his locis, et in omnibus aliis, uti nominatur Pater, intelligitur Divinum, quod ex conceptione fuit in Domino, quod secundum doctrinam fidei Christiani orbis fuit sicut anima in corpore apud hominem.

In the edition before us this is translated:—

In these and all other passages where “the Father” is mentioned, there is meant the Divine which was in the Lord from conception, and which, according to the Doctrine of Faith of the Christian world, was circumstanced as is the soul in the body with man.

The two faults mentioned appear here at once. “There is meant the Divine” is an inverted way of saying, “The Divine is meant,” and it troubles the reader who is accustomed to plain English. The second fault appears in the insertion of the heavy word, “circumstanced,” which is not a translation at all, but a contribution by the translator to give a more impressive style to Swedenborg’s simple, “was.” Here, then, a long and uncommon word is thrust in gratuitously and it gives a cumbrous style which repels a reader. An intelligent lady lately remarked that she read Swedenborg daily, but always with an English dictionary to help her with the difficult words. This is certainly a severe comment on our translations and the matter is made worse when the translator adds a hard word of his own here and there.

A simple and straightforward rendering of the Latin in this case would be:—

Where the Father is named in these and all other places, the Divine which was in the Lord from conception is meant, which according to the teaching of the faith of Christendom was as the soul in the body with man.

T. F. W.

CURRENT LITERATURE.

CHRISTIAN THEOLOGY IN OUTLINE.*

"FORMERLY," says Dr. Snowdon, editor of *The Presbyterian Banner*, "theology seemed to think its work was done when it could show that its doctrines were supported by some text, teacher, or decree, whereas to-day theology tries to show that its doctrines rest on truth and reflect the nature of God and man. The older theology derived its truth from authority, but the newer theology derives its authority from truth."

Dr. Brown's new book is an excellent example of this newer theology. He tells us, in the Preface, that it is an outgrowth of his experience as a teacher, in attempting to provide a brief handbook, at once scientific and constructive, in which Christian theology should be treated from the modern point of view, and the new conceptions and ideals should be set forth in their inner consistency and in their relations to their antecedents in the past.

It resembles Prof. Wm. Newton Clarke's, "Outline of Christian Theology" (by the same publisher), to which it acknowledges indebtedness; but it is not as brief, does not go quite as far in some of its conclusions, and is less decided in its tone. But, for these very reasons, it is perhaps a better exponent of the present status of the new theology, and exhibits more fully the historical and philosophical problems with which it is engaged. In this direction it is of real use to the New-Church minister. Nevertheless, while it shows gratifying progress from the old towards the new Christian faith, we miss in it the clear-cut, positive statements of its predecessor. For instance, in the subject of first importance, the person of the Christ, Dr. Clarke writes as follows:—

**Christian Theology in Outline.* By WILLIAM ADAMS BROWN, PH.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York. New York: Charles Scribner's Sons. December, 1906. 8vo. cloth. 484 pp. \$2.50 net.

The incarnation produced the person of Jesus, who was at the same time truly human and truly divine. The uniqueness of such a person has called out many theories. Happily, faith in Christ does not rest upon such theories, though it has often been supposed to do so. Multitudes of men have found divine life in Him, who held no theories, but knew Him only as the true messenger of the saving faith of God. Nevertheless, questions concerning what He was are irrepressible, and some of them at least can be satisfactorily answered. (p. 297.)

He then discusses the separateness of the human from the divine consciousness of the Lord during His earthly life, holding that it was unique, partaking of both the human and the divine. Then he considers the relation of the two, holding that the spirit was divine, and the body and its relations were human. He holds that the Lord Jesus was not such as human parents could bring into existence, and that He was more human as well as more divine than any other. And he sums it up by saying:—

The relation of Christ to God and to the human race was on both sides A VITAL RELATION. Both with God and with humanity, Christ was vitally one. (p. 305.)

To God He is God's very self; to men, He is God-with-us, even while He is The Man. (p. 308.)

This is as far as Dr. Clarke can go in identifying the Christ with the Father. He concludes:—

That Christ still holds His relation to humanity, and is still one with mankind as He is one with God, we can believe without the shadow of a doubt. But over the whole subject of His present person and activity there hangs the same veil that separates us from our own departed. The region is unseen, and unrevealed. (p. 368.)

But this is farther than Dr. Brown can go. And the reason easily appears; for, while Dr. Clarke works directly in the light of the Sacred Scriptures, and fearlessly leaves the doctrines of the past to their fate, Dr. Brown has set for himself a different task, for he writes at the beginning:—

It is here maintained that it is the task of Christian theology to state and to defend as true the convictions which are distinctive of Christianity as a historical religion, and which give inspiration and character to the Christian life . . . to discriminate that which is essential and permanent in Christian faith from that which is accidental and temporary. (p. 6.)

He holds that what has been lacking is a theoretical basis which made possible an adequate expression of this faith without doing

violence to the principles which are current in the science of to-day. This, he believes, he has found in modern philosophy. And certainly he uses both history and philosophy well in his work. The old doctrine of the Trinity in its "legal" form of statement, he admits, presented a tritheism against which the Unitarian protest was justified, and he offers instead three aspects of one God, each contributing its element to knowledge and its enrichment to experience. He says:—

According to this view, there are three different ways in which men may think of God. They may think of Him as the Absolute, the ultimate source of all being and life, Himself surpassing man's ability perfectly to comprehend. They may think of Him as the self-revealing one, known to men through His revelation in nature, in history, and, above all, in Christ. Finally they may think of Him as the self-imparting one, known through direct experience in the consciousness of man as the source of the spiritual life. These three aspects of the one God, each contributing its element to knowledge and its enrichment to experience, theology designates as the Persons of the Trinity, God the Father, God the Son, and God the Holy Spirit. (p. 156.)

He approaches the New-Church doctrine of the progressive revelation of the divine in human form, in the following comprehensive passages:—

Through the historic revelation which culminates in Jesus Christ, as in the inner experience which appropriates Him as God, we have to do not simply with human ideals, however exalted, or human aspirations, however sincere, but with the great God Himself as He is manifesting Himself in gracious, fatherly love to His needy children. It is not man with whom we commune in Jesus, but very God of very God. When we take upon our lips the historic terms, consecrated by so many centuries of Christian usage, we confess with all the saints of the past that the God of all the earth is a self-disclosing God, one whose very nature it is to utter Himself forth to men in some objective form of revelation; and so we dare to translate the nameless Absolute of philosophy into the God and Father of our Lord Jesus Christ. We confess that the appearance of Jesus Christ was not an isolated phenomenon, but the consummation of a world-wide process, of which all other historic revelation is a part; and so we see in Him the incarnation of that divine Word who has been the light that has lighted every man who has come into the world. We confess that God is not only a self-revealing, but a self-imparting God; that it is His very nature to dwell in the hearts of men and to give them insight into His truth; that the confession of Jesus Christ as Lord is only the highest utterance of an insight which has always been given to men in greater or less degree, and which is possible only through such divine indwelling; and so we add to our confession of the Father and the Son the confession of the divine Spirit who spake through the prophets and who speaks in us to-day. No other terms express so adequately that basis in unseen

reality which is implied in the Trinity of Christian experience, and which is necessary to give it its fullest significance.

In the past, Trinitarians have sought to press into the immediate presence of God, that they might find their rest and peace in Him. We, too, share the same longing for communion with the living God; but we believe that God is to be sought not without but within His world, and that the only way in which it is possible for us to know God as He is in Himself is by unfolding the significance of the revelation through which He is made known to men. Hence for us the antithesis between the trinity of essence and that of manifestation disappears. The self-revealing God is the real God,— the only God we either can or need to know. (pp. 160, 161.)

This does not go as far as Dr. Clarke, although the expression, "It is not man with whom we commune in Jesus, but very God of very God," might lead to the supposition that it does. But it is to be borne in mind that Dr. Brown regards Jesus as one in whom the historic revelation of God culminates perfectly. He says that we may be sure that God is like Jesus; but he never says that Jesus is God. This is a vital distinction. Bearing it in mind, read the following:—

In Jesus we hear the voice of God speaking to our conscience, as nowhere else in history, and through submission to Him we are conscious of a moral and spiritual transformation which requires God for its explanation. This is why we give Him a divine significance we do not attach to other men.

This sense of Jesus' unique mission and authority finds expression in the doctrine of the deity of Christ. The true meaning of this doctrine has been often misunderstood. It is not the declaration that God is to be found only in Jesus, but that He is everywhere and always like Jesus. It is the confession of Christian faith that in Christ we have the revelation of the true nature of the ultimate reality who is the source and law of all things. (p. 347.)

This failure to see that Christ is God appears also in what is said of Him in the life after death. For we read:—

In like manner when we affirm our faith in the continued existence and supremacy of the risen Jesus, we do not presume to picture the conditions under which His life is at present lived, or to catalogue and classify the different elements, human and divine, which enter into His consciousness; still less to explain in detail the exact relation which His heavenly life holds to our present life on earth. It is enough to know that the Master who drew men with such persuasive power while upon earth still lives and loves those for whom He showed His care here; that His spirit still watches over His disciples, restraining them from evil, and winning them to good; and that at last, when life here is over, those who have followed Him in humility and trust will join Him in the Father's house whither He has gone before to prepare a place for them. (p. 348.)

This is still further confirmed by what is said of the extension of this incarnation into all humanity:—

At the root of this conception [of the incarnation] lies the idea of God as essentially self-imparting. . . . Between Him and His human child there exists a kinship, which even sin cannot completely obscure, and which makes possible the divine indwelling in humanity. (p. 323.)

Most clearly of all is it expressed in the faith, suggested by 1 COR. xv. 28, that humanity as a whole may at last become as completely the organ and expression of the divine life and character as is now the case with Jesus himself. In all these we have various forms of the conviction that the incarnation of God in Christ was not an exception to God's method of dealing with man, but only the supreme manifestation of that which is destined in time to become its universal law. This is the truth which lies at the heart of the doctrine of the Trinity, in which God's special revelation in Jesus and His wider revelation in the church are both carried back to the same divine source in the nature of God. (p. 325.)

It is well for us to examine carefully the positions of the new theology and realize that, while often they seem on the surface to be in agreement with New-Church theology, they may still be really as far away from it as ever. Nevertheless, in the modifications and changing forms of thought and expression now going on so rapidly, it is easy to believe that the way of the Lord in His second coming is being prepared. It is a step in that direction for Dr. Brown to give up the use of the term, *persons*, in discussing the trinity, and to lay stress upon the *oneness* of God, even if it does swing him far over towards the position of the Unitarians.

It takes away from him the real doctrine of the vicarious atonement, of which he says:—

When the relation between God and man is conceived as personal and moral, legal categories break down, and the attempt to state the problem of salvation in terms of external substitution is seen to be fruitless. . . . The doctrine of the vicarious atonement expresses the inevitable cost of redemptive love in a world where sin has a social as well as an individual significance. (p. 319.)

When we say that we approach God through Jesus we mean that in place of all external and legal devices for securing the divine favor, we put the spiritual principles which He has revealed, and learn from Him the way by which the divine Father may rightly be approached. (p. 319.)

How different from the New-Church way of approaching the Father in the Divine of the Lord's own glorified Human! So we might go through subject after subject, and show how it is a preparation for New-Church truth, and yet always stops a distinct step short of it. And this is the value of the book to a New-Churchman; it shows where some of the best progressive thought of the Christian world to-day is, and helps to meet it intelligently.

MARRIAGE LOVE.*

THE appearance of this volume marks a new departure in the progress of the Rotch Edition, now nearly completed. It is almost, if not quite, the first book of this series which is translated altogether anew. It is done by the Rev. Samuel M. Warren, not by one or more of the revisers who have been at work upon that edition. It is generally written in a distinctly more graceful style than is usual in Swedenborg's translators and editors. There is a charm about it, especially in the Relations, which makes it remarkably readable by people who commonly find theological reading dull. It is also the first book of this edition to publish the translator's name.

Almost any passage will illustrate the grace of style:—

The third company, which was the first of the wise from the western quarter, from the thoughts of their affections, said: "What are heavenly joy and eternal happiness but feastings with Abraham and Isaac and Jacob, upon whose tables will be rich and delicate viands, with choice and noble wines; and after the feasts sports, and dances of youths and maidens tripping to the melody of harps and pipes, with intervening singing of sweetest songs? and then at evening there will be dramatic representations, and after these feastings again,—and so on every day to eternity."

Along with this pleasant style there is a not unpleasant quaintness. Thus the Latin *de* before the titles of chapters and paragraphs is not omitted, as is now usual, but appears as "on"—"On True Marriage Love" and so forth. The happy innovation of rendering *conjugal* by "marriage" rather than by "conjugal" stands alone, for we have some hard words left, such as "scortatory, agglutinate, insinuation (in the Latin sense), iterated, sustentation, cognition," but they are not many times used.

There are signs of haste in proof-reading, which are, unfortunately, numerous. A chapter not given its proper page to begin upon, the word "church" printed about equally often with and without a capital, quotation marks omitted, commas lacking, and a few other defects, show how difficult it is for a writer to do his own work of this kind, especially if he does not go over all once more from beginning to end after the whole book is completed, to make it uniform in small matters.

**Marriage Love.* By EMANUEL SWEDENBORG. Rotch Edition. Boston: Massachusetts New-Church Union. 1907. 650 pp. \$1.25.

VOLUME VII. OF THE LIBRARY "ARCANA."*

AGAIN the mechanical perfection of this edition impresses us. The translator, Rev. J. F. Potts, goes on rapidly, but carefully. He has some rugged forms of expression, as in this sentence:—

From all this it is evident that there were Divine things within every thing the Lord said, although to those who are in merely worldly things, and especially to those who are in bodily things, His words appear to be such as any man might say. (4957.)

Here, of course, Swedenborg used only plural adjectives — *Divina*, *mundanis*, *corporeis*, and so was more graceful.

With the mention of Benjamin in GEN. xlii. 4, we have the term *medium* used for his representative character. Mr. Potts renders this by "intermediate" and is justified by Swedenborg's use of *intermedium* for Benjamin elsewhere. So *sensualis* is rendered by "sensuous" with good effect. The very difficult passage, No. 5626, is translated without comment.

THE TEMPLE OF ONIAS.†

THE decline through internal dissension of the Egypt Exploration Fund, which had done so much to recover the antiquities of Egypt, has led its gifted explorer, Petrie, to form a new organization under his own control, and his usual success has attended his recent labors. He has discovered Raamses, the sister city of Pithom, both built by Israel in Egypt, and he has laid bare what remains of the temple of the Jews built by Onias in B. C., 154, when many Jews took refuge in Egypt from the persecution of Antiochus Epiphanes, who sought to efface Judaism from the earth. Petrie found the temple to have an outer court and an inner court, and he gives reasons for believing that it was a close reproduction of the second temple at Jerusalem, or that of Zerubbabel, and that both were half the size of Solomon's. He could not mark the line of division be-

**Arcana Cælestia*. Library Edition. New York: American Swedenborg Printing and Publishing Society. 1907. 516 pp. \$1.25.

†*Hyksos and Israelite Cities*. By W. M. FLINDERS PETRIE. London. 1906. 56 pp., quarto. 40 plates. \$5.00.

tween the two rooms, for only the floor of brick remains, but he believes a certain marble column to be one of the two which adorned the porch after the manner of Jachin and Boaz. He explored a Jewish cemetery. He found a builder's account bearing the name Abram, and some sacrificial bowls, but not many Jewish objects. Thus the name of the mound, Tell-el-Gehudieh, is vindicated. It lies about twenty miles north of Cairo. Before it was occupied by the Jews, this place had been a fortification of the mysterious Hyksos or Shepherd Kings, who constructed an outer wall some sixty feet high, inclosing an area of some four hundred yards square, and accommodating perhaps forty thousand people.

LECTURES ON THE INCARNATION.*

THIS is the fifth volume of lectures delivered at the New-Church College in London by special lecturers. Rev. Messrs. Joseph Deans, W. A. Presland, Isaiah Tansley, and James Hyde have preceded Rev. J. T. Freeth, whose three lectures on the incarnation are now before us in good print. His subjects are, "The Son of Man," "The Son of God," and "God-Man." He goes over his ground with many quotations from the Word and the works of Swedenborg, and with extracts from Canon Liddon, Morris Stewart, Keble, Wadsworth, Browning, Briggs, Illingworth, Ramsay, Warschauer, Emerson, and others. While this is by no means the first of such treatises from our writers, it is certainly among the best, and comes forth at the right time when the incarnation is so generally called into question. It will clear away the difficulties felt by many now in perplexity. When reading this and like treatises, we are impressed with the studiousness of our brethren in England. They are all very busy, preaching twice on Sunday and fulfilling many engagements, but they answer calls to lecture with such thoroughness as cannot be too highly commended. And note Mr. Freeth's gentleness:—

There is a general consent at the present time to the idea that theology is in a fluid and transition stage. It is said to be taking on a tentative rather than a dogmatic attitude, and this appears to be regarded as a sign of progress. But human reason and the power of human observation are not competent to travel beyond the limits of the finite. Until the "secret things" which belong to the

**The New-Church Doctrine of the Incarnation.* By REV. J. T. FREETH.
London: James Speirs. 1907. 81 pp. 25 cents.

Lord (DEUT. xxix. 29) are revealed, empirical methods could never uncover and unfold them to the consciousness of men.

THE NEW FAITH AS UNFOLDED FROM THE LETTER OF THE WORD.*

IN the preparation of this attractive little volume, Mr. Hyde has done a work of real service. He has performed a use for the religious world at large, which is likely to be effectively reached by the old and widely known publishing house that issues the volume. And he has performed a use for the New Church; where the book should find a very general acceptance, because of its unique character. For we recall no volume of our collateral literature which so clearly and concisely sets forth the teachings of the New Church as they may be gathered from the pages of the Sacred Scriptures. Mr. Hyde does not leave out the instrumentality of Swedenborg in giving these teachings to the world, but he reverses the usual order. Beginning with such an unfolding of the new truths in the letter of the Word as one familiar with the teachings of the New Church is able to discern, he leads the reader on and up to a view of the mission of Swedenborg in giving them to men. This is amply and interestingly dwelt upon in the final chapter entitled, "At the Season He Sent a Servant." The excellence of Mr. Hyde's method of dealing with his themes can best be shown by one or two extracts. In the chapter on The Things which Shall be Hereafter, having shown from the Scriptures the completeness of the spiritual body, he goes on to say:—

After death, the process by which the actual man leaves his natural body, we live in all the form and functions as before, but in a more perfect degree. All the good we would do, we can then do without any external restraint such as often hinders good in this world. The process of passing into the other world is called "resurrection," which means, as employed in the Bible, the continuation of life, not the coming to life again at some distant time. Thus some Sadducees, "which say that there is no resurrection" (MATT. xxii. 23)—that is, who disbelieve in the continuance of life—put a hypothetical case in order to force the idea that there could be no continuation of life as lived here, and they asked, "Therefore, in the continued life whose wife shall she be of the seven?" (verse 28). In reply the Lord not only pointed out their error, but declared the Scriptural doctrine of Resurrection, in this sense. "Ye do err, not knowing the Scriptures, nor the power of God. For in the continuation of life they neither marry, nor are given in marriage, but are as the angels of God in heaven. But

**The Old Faith Restated.* By the REV. JAMES HYDE. London and New York: Frederick Warne and Co. 1907. Cloth binding, 60 cents net. Paper, 40 cents net.

as touching the continued life of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (verses 29-32). The force of this reply is that the life we live here is continued by death into the hereafter; that is has no break; and that those we describe as dead are really living; and this was illustrated first out of the very case the Sadducees had chosen, for real marriages, which are those only that the Lord can recognize, are made in heaven while we live here, whether they are realized here or not, and continue hereafter; so that "in the continued life they neither marry nor are given in marriage but are as the angels of God," who are already married, having lived the orderly and best life. The nature of the continued life was further illustrated by the case of the patriarchs, of whom God said, *I am* their God (neither *I was*, nor *I will be* their God); and as God is not the God of the dead, but of the living, they (Abraham, Isaac, and Jacob), though long dead as to their bodies, were then, when the Lord was speaking, and now are, *living*.

There is so much in the book, which, like the above, is helpfully suggestive, that we are tempted to quote more, but this extract must suffice. Mr. Hyde frequently strengthens the evidence adduced, by new and luminous renderings of the letter of the Word and of the text of the Apostolic writings, and in so doing often cites the Revised Version in support of these renderings. In two instances, however, we do not find the suggested translations in the Revised Version. These are, first, JOHN i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath brought Him forth to view"—referred to on page 16; and, second, MARK iv. 30, "How shall we liken the kingdom of God? or *in what analogue shall we enfold it*"—on page 39. While this is an inaccuracy which should be corrected in a future edition of the book, it does not necessarily impair the value of Mr. Hyde's rendering of these passages. In the first instance, he has the countenance of Mr. Clowes, and also of the Tafel Interlinear Text where the words, "hath brought Him forth to view," stand approved as a secondary rendering.

Of Mr. Hyde's work, we have but a single real criticism, and this is rather of the title, and of the introduction as justifying the title, than of the book itself. It does not seem to us quite accurate to designate what is here set forth, as a restatement of the old faith. The faith which is now revealed and which finds expression in this book is essentially a new faith. It is described in the Apocalypse in the descent of the holy city, New Jerusalem, which was seen "coming down from God out of heaven." In the Old Testament Word,

"Jerusalem" is called "A city of truth" (ZECH. viii. 3); and it follows that the New Jerusalem of the Apocalypse must represent a city or body of new truth. Therefore, in connection with the descent of the holy city, the Lord was heard saying, "Behold, I make all things new." And in close agreement with this, when He was present in the flesh, He forcefully contrasts the revelation He was then able to make with that which would mark His second coming, in the following words:—

These things have I spoken unto you in parables: but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father. (JOHN xvi. 25.)

This newness of the truths which he states seems to be fully recognized by the author of the volume before us, for he distinctly speaks of the Lord as making "His second advent by the revelation of hitherto unseen truth." (p. 99.)

Yet in his Introduction he says:—

We justify our title on the ground that the Faith proclaimed in these pages is that of the Scriptures themselves and of *the Apostolic Church*: the Faith from which Christendom has gradually and unconsciously departed, until now the church stands divorced in thought and creed from its original foundation.

We do not purpose to dwell upon the inconsistency between these introductory words and the title which they defend, and the treatise itself. To the thoughtful mind the reading of the latter will prove the best corrective of the former, and we trust the volume will have the wide circulation which its intrinsic value should accord to it.

DIVINE HEALING.*

REV. C. W. BROOMELL has brought out in good form a series of extracts from Swedenborg bearing on health and healing. A "Foreword" of one page is a friendly greeting. Then there is an "Introduction" of six pages setting forth in strong sentences the writer's point of view. The remainder of the book consists of passages from Swedenborg arranged under the heads, Soul and Body, Origin of Disease, Saving and Healing Faith, Particular Causes of Disease,

**Divine Healing.* The Origin and Cure of Disease as taught in the Bible and explained by Emanuel Swedenborg. With Introduction by CLYDE W. BROOMELL. Boston: Geo. H. Ellis Co. 1907. 72 pp. Cloth binding, 75 cents, or in paper cover, 50 cents.

Spiritual Power, Powerlessness of Evil, Healing and Miracles, Influx, Providential Use of Disease, Divine Order, Alpha and Omega.

This is an experiment well worth trying, to cull out from Swedenborg's works a series of statements on an important and, for the time, prominent subject, and give them to the public in compact and readable form. We believe that it will prove to be useful and that it will lead to other similar books.

THE SAMARITANS.*

THE author of this fine volume is a professor in the Philadelphia Divinity School, an Episcopalian institution. Seeing that so little is known of the Samaritans, their history, theology, and literature, he has been at work upon the subject for some years, gathering data from many sources as his "Bibliography" and many foot notes will show. His view of the Samaritans is that many poor people of the Northern tribes remained behind, that the newly imported settlers mingled with them, and that the Jewish worship then adopted formed in fact that of the earliest Jewish sect. The friction between the Jews and Samaritans is traced, although a somewhat critical, that is, negative view is taken of Ezra and Nehemiah. All Biblical references are considered, and also all that is told by Hebrew and Arabic writers; and the story is brought down to the present day, when only one hundred and fifty-two souls remain, of whom two-thirds are men. The Samaritan, like the Sadducee, does not believe in resurrection. His creed is:—

My faith is in Thee, Yahweh; and in Moses, son of Amram, Thy servant; and in the Holy Law; and in Mount Gerizim Beth-El; and in the Day of Vengeance and Recompense.

THE OCCULT REVIEW.†

THIS well printed magazine in its issue for April, 1907, has an article on, "Swedenborg as a Mystic," giving a good likeness of him and filling twelve pages. It leaves altogether out of the account the religious teachings, and dwells on matters like the Stockholm fire and

**The Samaritans, the Earliest Jewish Sect.* By J. A. MONTGOMERY, PH.D. Philadelphia: The John C. Winston Co. 1907. 350 pp. \$2.00.

†London: Wm. Rider & Son, Ltd. New York: The International News Co.

Issued monthly. Sixpence each number of 64 pages.

the like. There is a fair attempt to sketch the life, but the writer, Mrs. Stewert Erskine, does not mean to give a full narration. She says in beginning:—

The position occupied by Swedenborg in modern thought is not easily determined, for he has always been something of an enigma. His actual visions have failed to impress mankind at large, but the philosophy which was inspired by those visions has attracted the most powerful intellects of many nations.

However, she finds him deficient in imaginative power and with no sense of humor. "His very conscientiousness is against him." She gives no description of his works, and, apparently, is not a careful reader.

In other pages the magazine deals with haunted houses, spiritistic communications, and the death of Theosophist Orcutt. It has also "psycho metric answers to enquiries," a silly set of women asking if they will be married, and how and when.

ENGLISH TRACTS.*

A NEAT little pamphlet on, "Charity," showing its true nature, is before us. We believe it to have been written by the earnest manager of the Manchester New-Church Printing and Tract Society, Mr. J. Stuart Bogg, one of the most zealous and at the same time discreet men in our organization.

The leaflet about "Heaven" tells in four pages about heaven, the angels, the spiritual body, the final home, the uses of heaven, its studies and arts, regeneration, and resurrection, and ends with the words:—

The kingdom of heaven in the heart means a complete change of motive, the purpose of the will and the thought of the mind brought into harmony. No longer does the countenance screen an unworthy thought, or pretend an hypocritical affection, but in and through face and gesture the sincere desires of the heart are portrayed, while in every tone of the voice there breathes the spirit of love. Active in business affairs, attentive to home duties, prudent in counsel, wise in the choice of friends and companions,—the man who receives heaven into his heart, knowing his own weakness, looks continually to the Lord, and prays to Him for strength and guidance. He does not grasp at wealth, still less is he covetous of the goods of others. He is content with a sufficiency, and in no way withholds from another the due recompense of his labors. If losses should befall him, he still trusts in the Lord. If his friends be taken to the world beyond, he does not sorrow as those "that have no hope."

**Charity. What we can know about Heaven.* Manchester, England. 1907.

INTERBIBLICAL HISTORY.*

DR. GREGG, formerly a Pastor in Boston and New York, is now President of the Western Theological Seminary at Alleghany, Pa. This is his first book of seminary lectures. It deals with the Jews of the Dispersion during the period between the Testaments, the Jews in Palestine in the same interval of time, and the Apocrypha as relating to that time. The book starts off with a popular error when it says:—

The Jews had a genius for religion, just as the Greeks had a genius for art and literature, and the Romans a genius for government. One would think that God would make choice of the biggest people of the world for the cause of religion; but no, He chooses the smallest and He chooses them because they have a genius for religion.

The fact is now well known that the Babylonians, Egyptians, and Syrians were just as religious as the Hebrews. Their peculiar fitness was not that they were more religious, but that they were more punctiliously exact in the externals of religion and so might become a more perfectly representative church.

The lectures are very graphic and well suited to a popular audience, but the study of the period calls for a fuller presentation of the Macca-bæan era.

FREEDOM IN THE CHURCH.†

THE secondary title of this book is, "The Doctrine of Christ as the Lord hath commanded, and as the Church hath received the same according to the Commandments of God." This means that Professor Allen had written in the interest of Dr. Crapsey, or rather of a liberty of creed-construction which would have left Dr. Crapsey undisturbed instead of excluding him from the Episcopalian body because he denied the Virgin-birth. No doubt the book was prepared in some haste. The effect of its publication seems to have been to bring the censure of many Episcopalians upon the Theological School at Cambridge as well as upon the Rochester clergyman. It seems to be felt that the attempt of Dr. Allen to include Unitarians

**Between the Testaments.* By DAVID GREGG, D.D. New York: Funk and Wagnalls. 1907. 124 pp. 75 cents.

†*Freedom in the Church.* By ALEXANDER V. G. ALLEN. New York: The Macmillan Co. 1907. 223 pp. \$1.25.

must fail. On the other hand, those Episcopalians who are best known by their great leader, Phillips Brooks, must be very sorry to see the line drawn against Dr. Crapsey and must feel obliged to Dr. Allen for his book and his attempt to give aid.

The argument begins with a singular claim made in the Preface:—

No amount of practice in ethical theorizing qualifies for judgment on the complicated issues of religion. For religion constitutes a department of life by itself, independent of science, or ethics, or philosophy.

This seems to set aside any ethical test, like that of honesty, when applied to creed-subscription. An ethical critic of the Unitarian sort may ask, "How can a man go on repeating at the altar that he believes a doctrine when in his books he declares himself in complete rejection of it?" Dr. Allen answers, "This question is irrelevant," and he refuses to give any answer to it. Instead he contends that the Church of England stands for freedom from dogma and for adherence to the Scriptures only. This is true in a general way, but it is not the whole truth, for there are the creeds. Dr. Allen goes so far as to cite the Seventeenth Article (on Predestination and Election) and to say, in spite of its bald affirmations,—

Theology like this is not Calvinistic nor Arminian, it is the attitude of a great church, based upon the Gospel and illustrated by the realities of life.

Continuing his argument, he defines the phrases of the Apostles' Creed and then considers, "The Vows of the Clergy and Clerical Honesty." Here again he holds that liberty is in no way limited by the creeds, and he declares that, "It is not wise, and certainly it is not the spirit of Christian charity, to fling the accusation of dishonesty against the clergy." But whether it was wise or kind to bring Dr. Crapsey to book, was not the question; and Dr. Allen must have known that the question was, Is the Episcopal ministry the home of a Unitarian, and can he recite its creed without making the church service a mockery?

The conclusion of this argument seems weak indeed. It is simply to treat the creeds as hymns to be sung. "If they are sung they pass into the rank of the great hymns, the *Te Deum* and *Gloria in Excelsis*, where misunderstandings disappear." But still the advocate for common honesty in the churches must remain unsatisfied, since a clergyman saying or a clergyman singing what he does not believe is simply a hypocrite, and this book seems to us really an apology for

hypocrisy, against which the Lord's voice is always saying, "Let your communication be, Yea, yea; Nay, nay." Sincerity in the church is sadly deficient and hence men are saying, as one said lately, "I wish that ministers had the honesty which other people have."

REVIEW OF THEOLOGY AND PHILOSOPHY.*

IF one wishes to keep up with the course of theological and philosophical volumes, this magazine will give him a glimpse of all that is German and British and of much that is American. Prof. Allan Menzies, of St. Andrews, Scotland, is the editor. In the issue for June the first article, on "Dogmatics," deals with sixteen books in as many pages, and other articles treat of books on Hebrew Accents, the Psalms, Gospel History, the Temptations, the Apocalypse, Church History, and Pietism. Very few quotations are made. The most scathing review is of Dr. C. A. Briggs' commentary on Psalms. The interpretation of the Apocalypse by J. S. F. Chamberlain is regarded as of "no serious value," and it is said that "the exegetical basis is too precarious, as when he takes the beasts of Chapter IX. to be the modern mental disease of nerves, the result of science." In concluding his review of this commentary on the Apocalypse, the reviewer says that "it represents a method of treating the Apocalypse which we had hoped was decently buried in these days of sober, historical investigation." But, unfortunately, these are not the days of sober, historical investigation, but of fanciful criticism, as when Dr. Briggs puts in and takes out words or even verses of the Psalms to suit his ideas of metre, or when Mr. Chamberlain substitutes "harpies" for "dogs" in *REV. xxii. 15*. The sober, historical investigation must go so far as to reach the correspondence of spiritual things with natural, and so will the history of Christianity be seen to verify the interpretation. Any other "basis is too precarious," to quote again the reviewer's words in a sense which he did not intend.

*Edinburgh: Schultze & Co. Issued monthly. 80 pp. \$4.00.

SWEDENBORG'S SCIENTIFIC WORKS.

ALTHOUGH they have not come to hand we wish to mention the new edition of Swedenborg's scientific works issued by the Royal Swedish Academy of Sciences. It was to this institution, of which he was an active and honored original member continuing to his decease, that Swedenborg's manuscripts were entrusted after his decease, and by it they have been carefully preserved in its great building at Stockholm. Those who have had to do with the reproduction of some of the manuscripts by photographic process know how zealous are the officers of the Royal Academy to protect them, never allowing them to be out of safe storage for a single night. It was through the employment upon this work by American organizations, of Mr. Alfred H. Stroh, that leading men of the Royal Academy became interested in the scientific manuscripts, and a committee of its members was formed to reproduce some works, published by Swedenborg and now out of print, and to publish others for the first time. Profs. Gustaf Retzius and Svante Arrhenius have been very active upon this committee, giving time and money to its service.

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- Vol. VI. *Second Book on the Brain*.
- Vol. VII. *The Animal Kingdom*.

All these volumes will be in the original Latin with their introductions in English. Vols. IV. to VII., not yet put to press, will have introductions by Professors Retzius and Henschen. The first three are about to be delivered to subscribers, free of duty, through the Smithsonian Institution of Washington, D. C.

This effort of the Swedish brethren to do honor to their great countryman, and to obtain for Sweden the fame of his discoveries in science, deserves the cordial cooperation of those whose interest is chiefly in his theological and ethical works, and we shall be glad to receive and forward subscriptions for the first three volumes. Subscriptions at \$2.00 a volume may be sent to our office by checks or postal orders payable to the Massachusetts New-Church Union.

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